

AN <sup>37</sup>  
ESSAY

To Promote

VIRTUE  
By Example,

IN A  
COLLECTION

OF  
Excellent Sayings

(Divine and Moral)

OF

Devout & Learned Men,

In all Ages, from the Apostles Time, to  
this present Year, 1689.

By *William Whitcombe*, Gent.

Licensed, March 2d. 1689.

LONDON:

Printed for the *Author*: And are to be  
Sold by *Edw. Evans*, at the *Green Dra-*  
*gon*, in *St. Paul's Church-yard*, 1689.

ESSAY

VIRTUE

By Example.

COLLECTION

Excellent Sayings

(Domestic and Moral)

By James & John Wood

In all Places from the Apostles Times to  
the present Year, 1688.

By William Widdowes, Gent.

Revised, March 24, 1688.

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end, in St. Pauls Church-yard, 1688.



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TO THE  
CHRISTIAN  
READER.

**I** Here present to thy  
Perusal and Consideration these Serious  
Sayings, following;  
Spoken and Delivered not  
Rashly, but upon the Ex-  
perience of whole Lives; and  
A 2 that

## The Preface.

that too in those most seriously Reflecting Moments, the Close of Life, and Approach of Eternity. And moreover, not by any one Party, or Perswasion, or of any one Age; but of all Men, of all Perswasions, of all Ages: Spoken too, when they were so disinterested and disobliged from the World, as neither to be deluded or abused thereby; nor by any the most tempting Baits of Honour or Wordly Profit whatever.

With

## The Preface.

*With this Authentick stamp upon them, they are offered to thy Reading, and retired Thoughts ; and for this Great End, That these Memoirs, and Reliques of the Learned and Pious in all Ages , together with what other Examples of the like Kind thy farther Conversation with Good Books , or Good Men may afford thee ; may, in some Measure, excite thee, by a Zealous Imitation of their Lives, to endeavour to arrive to the Comfort and*  
Peace

## The Preface.

Peace of their Deaths; and that Eternal Glory that Crowns them. And considering how certainly, and very shortly we must Die, as they did, thou may'st therefore Labour to Die as happy too. The Design of these Collections, of so many Warning-pieces from departed Saints, being no other, than making the Dead an Instrument towards the Salvation of the Living.

W. W.

Excellent Sayings  
OF  
DEVOUT  
AND  
Learned-Men, &c.  
Alphabetically Digested.

*Abby-Lands.*

**T**HE Pope, by a Bull, would confirm *Abby-Lands*; but who (said *Burleigh*) can confirm the *Pope's Bull*?

In the Secret Judgment of God, it is to be Admired and Adored, in that those *Houses* and *Abbies*, that were so full of all Abominations, (as appeared to the *Kings Commissioners*, upon Examination, and remains upon Record) so Horrible to be heard, so Incredible

to be believed, that it is a Wonder  
 God would suffer them unpluck'd up:  
 So that we may say with *Mat. Paris*,  
*Cujus fætor usque ad Nubes fumum teter-*  
*rum exhalabat, i. e.* Whose filthy  
 Stink did Breath a most Pestiferous  
 Fume, even to the Clouds of Heaven;  
 and, with *Sodom's* Sins, cryed aloud  
 for Vengeance, &c.

### *Accusation.*

**I**F God's People be **Accused** falsely,  
*Christ* will **Justifie** them: If they  
 have **Sinned**, and truly Believe, Re-  
 pent and Amend, He will Pardon  
 them, thro' His Meritorious Righte-  
 ousness and Sacrifice; and will make  
 them, and pronounce them, Just.

### *Adversity.*

**P**rosperity is not without many  
 Tears and Distastes, and **Adver-**  
**sity** not without many Comforts.

The

The Vertue of **Prosperity** is *Temperance*, the Vertue of **Adversity** is *Fortitude*: *Prosperity* doth best discover *Vice*; but *Adversity* doth best discover *Vertue*: *Prosperity* is the Blessing of the *Old Testament*, *Adversity* of the *New*, and the clear Manifestation of the favour of *God*. The good things of *Prosperity* are to be *Wished*; the good things of *Adversity* to be *Admired*.

My Lord Cook would say, That no *Wise Man* would ~~do~~ that in *Prosperity*, whereof he would *Repent* in *Adversity*. His *Motto* was, *Prudens qui Patiens*.

## Advices.

**E**dward Earl of Rutland left these **Four Advices** behind Him, viz. *First*, Be always *Impley'd*: *Secondly*, Look to the *Issue*: *Thirdly*, Be *Furnished* with a *Friend*: *Fourthly*, *Reflect* on thy Self, *Vita est in Reflectione*.



*Affections.*

**O**Bserve this Rule, That we never give this *Affection of Love* leave to run out alone, without *Judgment* and *Consideration* going before it, and along with it: That we suffer not our *Passions*, which are, *Love, Hatred, Anger, Joy, Grief, Fear, or Hope*, to deal out their own Measures, but our *Judgment* and *Deliberation*: That we always keep this *Affection of Love*, especially under Discipline and Government, and suffer it not to run away from us, as an unruly Beast without a Chain; for it is certain, the due Government of this *Affection* governs all the rest. *Væ Soli*. If any *Affection* come alone, I will ask him for his Fellow: If *Love to God* or *Good* come alone, I will ask him, Where is *Hatred for Sin*? If *Grief*, or outward *Crosses*, come alone, I will ask him, Where is thy Fellow? that is, *Joy in the Lord*, and in *Spiritual Mercies*. If *Fear of Evil*



*Evil* come alone, I will ask, Where is thy Fellow? that is, *Hope in the Lord*, in his Promises, and in his Providences.

## *Afflictions.*

**N***iciphorus* saith, *God* so moderates our Actions, using the Scourge of Affliction for our Castigation and Conversion; and, after due Correction, shews his Fatherly Affection to those that Trust in him for Salvation. *Christ* asked *Peter* Three times, whether he Loved him, not for his own Information, but that for his Threefold Profession, he may help and heal his Threefold Negation.

Among the many Preparations for *Afflictions*, patiently take this one, which includes the rest, *viz.* Labour to get thy Peace made with *GOD*, through *Jesus CHRIST* our Lord; When this is once done and attained, thou art above the Love of the

World, and fear of Affliction, because thou hast an Assurance of a greater than this World can give, or take away; a Kingdom, *Heb. 12. 2, 9.* an Hope, an Expectation, that is above the reach and Region of Affliction; and renders the greatest and sorest Afflictions as they are; namely, Light and Momentary: And yet, notwithstanding, because thou art in this glorious Expectation, yet but in this lower Region, and so subject to Passions, Perturbations, and Fears. The Merciful God hath engaged his Promise to support thee under them, to Better and Improve thee by them, and carry thee thro' them by his All-sufficient Grace and Mercy, *119. Psal. 74. 1 Cor. 10. 13. 2 Cor. 4. 17.*

Christians, under your greatest Afflictions lies your greatest Treasure: Afflictions are Good, but not Pleasant; Sin is Pleasant, but not Good; there's more Evil in a Drop of Corruption, than in a Sea of Afflictions: God separates

rates the Sin he Hates so deadly, from the Soul He Loves so dearly. By the greatest Afflictions, God Teacheth us the sweetest Instruction.

A Believer, when he lies under the Hand that doth *Afflict* him, he lies in the Heart that doth *Affect* him. Believers are Crucified by the World, that they may not be Crucified in the World. The Flesh is an Enemy to Sufferings, because Sufferings is an Enemy to the Flesh: It may make a Man an Earthly Courtier, but it will never make a Man an Heavenly Martyr. They that carry not the Yoke of *Christ* on their Neck, will never carry the Cross of *Christ* on their Backs: but the Believer Studies more how to Adorn the Cross, than how to avoid the Cross: None so Courageous as those that are Religious. A Believer never falls asleep for Jesus, till he falls asleep in Jesus. Some Glory in that which is their Shame, and shall we be ashamed of that which is our Glory. It's

an Honor to be Dishonored for *Jesus Christ*. Tell me, Believer, Is not *Christ's* Cross better than the Worlds Crown. Fiery Tryals make Golden Christians ; Sin hath brought many a Believer into Sufferings, and Sufferings hath kept many a Believer out of Sin, *Psal.* 39. 9. 119. 71. 61. 67. we always expecting some trouble or other to interrupt our outward Peace and Rest.

*Non prodest Medicamentum dum ferrum in vulnere*, Until Sin, which is the Cause, be removed, the Effect, which is Trouble, Afflictions, will not cease.

The *Neopolitans* are wont to say, *They had nothing to trouble them, but than they are troubled at nothing.*

The vigorous perpetuating of the remembrance of our Afflictions and Deliverances, will be an effectual means to perpetuate the due Fruit of them in their Life, Vigor, and Intention.

A Worthy Divine, lying on his Death-Bed, being asked whether his Pains were great, he answered, *That he did not esteem that a Pain which would be to him the end of all Troubles, and the beginning of Eternal Joys.*

Saint *Austin* saith, *Not to be without, but to Overcome Afflictions, is Blessedness.*

*Saunders*, the Martyr, being in Prison, Writ to his Wife, *That Riches have I none to endow thee with, but that Treasure of tasting how sweet Christ is to hungry Consciences (whereof I do feel part) that I Bequeath to Thee, and the rest of my Beloved of Christ.*

*Fini rerum Caput*, as one Wittily said, *Begin therefore at the End, judge nothing, but hope well, till thou seest the Conclusion.*

One was wont to say, *He was not always Merry that Laughed.*

Afflictions undo many Pleasures more.

*Alms*

*Alms.*

**S**aint Cyprian saith, *Let not that Sleep in thy Treasury that may be profitable to the Poor.*

He saith likewise, *That which we must necessarily part withal, it's Wisdom for us to distribute, so that God may everlastingly Reward us.* And also, *He that gives an Alms to the Poor, offers a sweet smelling Sacrifice to God. Vide Charity.*

Works of *Charity* do good, both to him that Relieveth, and him that is Relieved; but he that doth Good, gets more Relief by it than he to whom it is done, *For it is better to Give than Receive,* Acts 20. 35. Giving Charitably is a casting of Seed, bringing an everlasting Harvest: It's a sending up sweet Vapours into Heaven, which are thickened there into a Rain of Blessings, *Vid. Charity.*

## To Attribute too much to Ones Self.

**G**ustavus Adolphus, three days before his Death, said, *Our Affairs answer our Desires, but I doubt God will Punish me for the folly of my People, who Attribute too much to me, and esteem me as if were their God; and therefore he will make them shortly know, and see that I am but a Man: I submit to his Will, and I know he will not leave this great Enterprize of mine Imperfect: And soon after was Slain, yet with Victory over his Enemies.*

## An Apology for the Christi- ans by Justin Martyr.

**I**N his First Apology, he defended the Christians against the Senate of Rome, and purged them from those Crimes



Crimes which were falsly charged against them by the *Ethnicks*.

The Second to *Antonius* the Philosopher, (amongst many other things) he saith, *Other Men that are Appeached in Judgment, are not Condemned till they be Convicted; but for us, you take the very Name for a sufficient Crime; whereas you ought to see Justice done rather on your Accusers: So that if a Christian that is Accused, deny his Name, him you Release, not being able to charge him with any other Offence; but if he stand to his Name, you Condemn him: whereas it were your Duty rather to Examine their manner of Life, and so according to their Demerits, to see Justice done upon them.*

## *Ambition.*

**B**ernard says, *It is a gilded Misery, a secret Poyson, an hidden Plague, the Engineer of Deceit, the Mother of Hypo-*



*Hypocrisie, the Parent of Envy, the Original of Vices, the Moath of Holiness, the blinder of Hearts, turning Medicines into Maladies, and Remedies into Diseases.*

## *Anger Sinful.*

**T**O keep thy Heart patient under Provocations to *Anger*, *First*, against Humble and Low Thoughts of thy self; and then thou wilt have a Meek Spirit, and Peaceable Deportment towards others. *Secondly*, Be often Sweetning thy Spirits with *God*, and they will not be easily Imbittered with *Wrath* towards Man. *Thirdly*, Get due Apprehensions of the Evil Nature, and Effects of *Sinful Anger*, as that *Anger* is a short Madness; *Anger* is the Fever of the Soul, the Eclipse of Reason, &c. *Fourthly*, Consider how sweet a thing it is for Christians to Conquer their Corruptions, and to  
 carry

carry away the Spoyl of them, *Prov.* 16. 32.

Shame your selves by setting before you those most eminent Patterns for Meekness ; *Learn of me*, says Christ, *for I am Meek and Lowly in Spirit*, *Mat.* 11. 29. and *Moses*, *Numbers*, 12. 3.

Consider more helps against it, *First*, By considering our own Failings, especially in reference to Almighty God, and our Duty to him, &c. *Secondly*, By considering the unreasonableness of that Distemper in respect of our selves ; It puts thee into Perturbations, it gratifies thy Adversary, &c. *Thirdly*, Is in respect of others, even of the Persons provoking ; It may be they are Instruments permitted by God, either to Correct or Try thee, &c.

Expedients against it, even when occasion is offered. *First*, Take this peremptory Resolution and Practise, *viz.* I will not be Angry tho' an occasion be offered. *Secondly*, Take this Resc-

Resolution, never to give thy self leave to be *Angry*, till thou see any such thing is done or no, &c. *Thirdly*, In case of Provocation to *Anger* by Words, consider this, that nothing so much gratifies an Ill-Tongue, as when it finds an *Angry* hearer ; and nothing so much disappoints and vexeth it, than Calmness and Undisturbedness : It is the most innocent and exquisite Revenge in the World, to return gentle Words, or none at all to Ill-Language : But, on the other side, *Anger* and *Perturbation* do not only produce what thy Adversary desires, but also puts Discomposedness and Impotency upon thee, that thou becomest unable to keep silence, or to speak with that Reason or Advantage thou should'st. *J. Hale.*

Give diligent Ear unto *CHRIST'S* Words, and thou shalt little regard Ten Thousand Words spoken by Men. *De Kempis.*

*I strive with my own Spirit, says Devout Mr. Corbet, to subdue it to the Will*

*Will of God, and in whatsoever I am tempted to be Impatient, therein I labor most for Patience. My great Care, says he, is that I may not Sin against my God, in any kind; and more especially that I may not Sin by a Rebellious Impatience, under his Correcting Hand. Ibid.*

*Anger doth languish by Suppression, but flows higher by Expression. Beda.*

## *Atheism.*

**T***He Fool hath said in his Heart, There is no G O D, It is not said, The Fool hath thought in his Heart there is no G O D: So that he rather saith it by Wrote to himself, as that he would have, than that he can thoroughly believe it.*

*The great Atheists indeed, are the Hypocrites, who are ever holding Holy things without feeling. Bacon.*

*If Atheists say, The World or its Materials were Made, they must grant*

a *G O D* that made it? If they say, They were not Made, they then assert an Eternal Being of it self; that is, they allow the Difficulties for which they pretend to deny a *G O D*.

### *Cares.*

**W**Hen Men Believe weakly, and Love *G O D* but little, they can scarce find whether they Believe or Love at all; and therefore remain in doubt. To Remedy which, follow your Duty till Grace be encreased, ply your Work, wait upon *God* in the use of his prescribed Means, and he will undoubtedly bless you with Increase and strength of Grace. If you would lay out those serious Affections in Praying and Seeking unto *Christ*, and for more Grace, you would, in time, Believe strongly, and Love fervently; and thereby put it out of doubt, whether you Believe or Love or not. *Mrs. B.*

If by moderate and due Care we would resign up our Selves and Concernments into the Hands of *God*, He would charge himself with us; but if we will Immoderately *Care*, and be so peremptory in our *Designs*, and will not submit them to him, then *God* is discharged, and we must look to our selves.

You need not fetch the Misery of another Day and put to this; it hath enough for its own.

Let them consider, that fear Want, that they want nothing so much as Faith: A little more trusting in *God*, and a little less sinful Foresight and needless Care, would do well.

Our daily Defects and Disappointments procure *Misery* and *Vexations*.

He that would make Earth sure, must first of all make Heaven sure: Shall I, by taking thought what I shall Eat, and what I shall Drink here, never fear Wanting or Begging a drop of Water hereafter? Shall I be Solicitous  
for

for Cloaths, and do not know but my Soul and Body may lie naked in the scorching Flames of the Wrath of *God* to all Eternity? Besides that, I have a Promise of *God* for outward things, if I make it my business to look after Heavenly; Its a very needless *Care*: *God* provides Meat for me, that I may not be taken off my Work to seek those things that are Heavenly, *Mat. 6. 33.*

*Christ Crucified; the knowledge of it.*

**I**T is a kind of *Catholicon* of universal Use and Conveniency, in reference to this Life. Am I in Want, in Prison, in Contempt, in Banishment, in Sicknes, in Death? this **Know-ledge** gives Contentedness, Patience, Chearfulness, Resignation of my self to his Will, who hath Sealed my Peace with him, and Favor from him, in the great Covenant of his Son: I could



live upon this, tho' I were ready to Starve, when I am assured that it is for my Good, and the glory of his Name, I shall be delivered; if not, I can be contented if my Jewel, the Peace of *God* and my own *Conscience*, by the Blood of *Christ*, be safe, if not in Wealth, Honor, greatness in Esteem in the World. This *Knowledge* teacheth me Humility, as knowing of whom I have received it: Fidelity, as knowing to whom I must account for it; and in all, it teacheth me not to over-value it, nor to value my Self the more by it or for it: It makes Death not Terrible, because a most sure Passage to Eternal Life. Here I find a way to get my Sins Pardoned; whereas, all the World, without this, cannot contrive a Satisfaction for me: I find such a Way to obtain such a Righteousness as is valuable with *God*, and perfect before Him, even the Righteousness of *God* in *Christ*; and here I find the means, the only means, to avoid the Wrath



Wrath to come, the Terror of the Judgment of the Last-Day. Everlasting Life to all Eternity, which the blessed God, and the Lord Jesus Christ, all the blessed Angels, and the Spirits of Just Men made perfect.

The knowledge of Christ above all other Knowledge, and Christ Crucified above all other Knowledge of Christ; being the highest manifestation of his Love. J. Hale.

*With all my Heart (saith Calvin) I embrace the Mercy of God, which he hath used towards me, for Jesus Christ's sake, recompencing my Faults with the Merits of his Death and Passion, that satisfaction being made, by this means, for all my Sins and Crimes, and the remembrance of them may be blotted out. I witness also, and profess, that I humbly beg of him, that being washed and cleansed in the Blood of that highest Redeemer, shed for the Sins of Mankind, I may stand at his Judgments-Seat, under the Image of my Redeemer.*

Had *Christ* been *God* only, he could not have Suffered; had he been *Man* only, he could not have Merited. *Christ's* Blood was shed as well for Oblution, as for Absolution.

Diffidence of ones Self and Dependance of *Christ* is the Motto of a Christian.

## *Counsel.*

**T**He greatest Trust between Man and Man, is the Trust of giving **Counsel**. *For in our Confidences (saith our Lord Bacon) Men commit the parts of Life, their Lands, their Goods, their Children, their Credit, and some particular Affairs; but to such as they make their Counsellors, they commit the whole, by how much the more they are obliged to Faithfulness and Integrity.*

There is no such *Flattery* as of a Mans self; and there is no such Remedy against that *Flattery*, as the Liberty

berty of a Friend : *Counsel* is of Two  
 sorts, The one concerning *Manners*,  
 the other concerning *Business* : For  
 the first, The best Preparative to keep  
 the Mind in Health, is the faithful  
 Admonition of a Friend : The calling  
 of a Man's self to a strict Account, is  
 sometimes too piercing and corroding.  
 Reading good Books of Morality is a  
 little Flat and Dead. Observing our  
 Faults in others, is sometimes impro-  
 per for our Case ; but the best Re-  
 ceipt (best, I say, to work, and best to  
 take ) is the Admonition of a Friend.

### *Conviction.*

**I**F you be troubled for *Sin*, observe  
 whether your trouble for it be in-  
 ward as well as outward, and reaches  
 not only to open Sins, but to secret  
 Lusts ; to Inward and Spiritual Sins,  
 such as *Hypocrisie*, *Formality*, *Luke-  
 warmth*, *Deadness* and *Hardness of  
 Heart* ;

*Heart* ; and if so, this is a sure sign of the Work of the Spirit, because the Trouble occasioned by these Sins, bears a more immediate Relation to the Holiness of *God*, who only is offended by them ; they being such that none else can see or know.

### *Covetousness.*

**H**E that is **Covetous** when he is Old, is as a Thief that Steals when he is going to the Gallows.

Bags of Gold to us when Saints, will be but as a Bag of Pebbles, when Men.

*Alexander of Hales, says, That Covetousness deserves the Hate of all, for these Reasons : First, It is a Sin against Nature, making the Soul Terrestrial, which should be Heavenly. Secondly, For the many Curses against it in the Scripture ; Wo to them that joyn House to House, &c. Thirdly, For the*

*the many Evils it subjects them unto : It is the Root of all Evil. Fourthly, It makes a Man a Fool ; O Fool this Night, &c. Fifthly, It causes Strifes, from whom are Strifes. Sixthly, It brings Men into Snares, which drown Men in Perdition.*

*Fulgentius used to say, CHRIST Died for Men and Angels ; for Men, that they may rise from Sin ; and for Angels, that they may not fall into Sin. And if they go to Hell that do not Feed the Hungry, Cloath the Naked, &c. If want of Charity be Tormented in Hell, what will become of the Covetous.*

*Tertullian saith, Gold to many Men, is much better than their Faith and Honesty ; And the Love of it makes many so Covetous, as if they were to Live here for ever. Avarice is not the Vice of Gold, but of Men that use it.*

*Consci-*

## Conscience.

**T**He Two main Principles that guide Human Nature (saith Judge Dodderidge) are **Conscience** and **Law**; by the former we are obliged, in reference to another World; by the latter, in reference to This.

St. Ambrose was wont to say, A clear Conscience should not regard slanderous Speeches; nor think, that they have more Power to Condemn him, than his own Conscience hath to clear him.

Aquinas was wont to say, That Day will come, when Fair-Dealing will be found a Jewel; when a good Conscience shall be better than a good Purse; when the Judge will not be put off with fair Speeches, nor drawn aside with hopes of Reward.

Isidore saith, All things may be shunned but a Man's own Heart; a Man cannot run from himself; a guilty Conscience will not leave him wheresoever he goes.

It

" It is very dangerous to quiet *Con-*  
 " *science* with any thing but the Blood  
 " of *Christ*: It's bad being at Peace  
 " till *Christ* speaks Peace: Nothing  
 " can truly satisfie *Conscience*, less than  
 " that which pacifies *God*; and that  
 " is, the Blood of the Lord Jesus *Christ*.  
*Mead.*

" Whofo will keep the Peace of his  
 " *Conscience*, and his Confidence in  
 " *God*, must carefully keep himself  
 " from all those things that displease  
 " his Holy Eyes, and turn away his  
 " Gracious Countenance; lest that  
 " when need of our Duty calls us to  
 " draw near him by Prayer, we feel  
 " our selves pulled back by Guilty  
 " Fears. *Du Moulin. 63.*

The Glory of a good Man, is the  
 Testimony of a good *Conscience*.

A good *Conscience* is able to bear  
 very much, and is chearful in Adver-  
 sities. To walk inwardly with *God*,  
 and not to be possessed with any out-  
 ward Affection, is the State of a Spiri-  
 ritual Man.

Have



Have a good *Conscience*, and thou shalt ever have Joy.

## Charity.

**C***Hrisologus* saith, *Let not thy Care be to have thy Hands full, when the Poors are empty; for the only way to have full Barns, is to have Charitable Hands.*

*St. Ambrose* saith, *It is not so much to be enquired, how much thou Givest, as with what Heart. It is not Liberality, when thou takest by Oppression from one, and givest to another.*

*St. Cyril* saith, *It is the best way for a Rich Man, to make the Bellies of the Poor his Barn; to succor the Fatherless and Naked, and thereby to lay up Treasure in Heaven, that he may be received into the Heavenly and everlasting Habitations.*

*Chastity*



*Chastity.*

**A** Woman is truly **Chast** that hath Liberty and Opportunity to Sin, and doth not.

*Commands.*

**G**OD comes to us, not a Naked **GOD**, but Cloathed with His **Commands**; and if we Love Him, we must receive Him so Cloathed.

**GOD** hears our *Prayers* according as we keep his *Commands*. Whatsoever *God* forbids in the Act, he forbids likewise in the Thoughts.

“ If *Christ* be not our King to Rule  
 “ and Govern us, he will neither be  
 “ our Prophet to Fore-warn, nor our  
 “ Priest to Expiate : If *Christ* hath  
 “ freed us from the Damnation of  
 “ Sin, he hath also freed us from the  
 “ Dominion of Sin. If, with his Blood,  
 “ he

“ he hath quenched the Fire of Hell  
 “ for us, he hath also quenched the  
 “ Fire of Lust in us. *Christ's Justi-*  
 “ fying Blood is given by his Sancti-  
 “ fying Spirit. *Touchstone of a Christian.*

## *Conversion.*

**L** Abor after, and Pray for a through  
**C**onversion; beg of *G O D* that  
 he would make a saving *Change* in  
 your Souls, that you may be altogether  
 Christians; all other *Changes*, below  
 this saving *Change*, this Heart change  
 make us but almost Christians.

Morality and Civility may com-  
 mend us to Men, but not to *God*, they  
 are of no moment or value to the pro-  
 curement of Eternal Salvation. The  
 sober Man, not being renewed through-  
 out by the Spirit of *God*, shall as surely  
 go to *Hell* as the beastly Drunkard.

*Corrup-*

*Corruptions.*

“ **W**Hilst Grace is Imperfect, **C**or-  
 “ **r**uptions will be strong.  
 “ The great *Corruptions* that the Godly  
 “ find in themselves, keep them from  
 “ being Proud, and despising of others.  
*Hildersam.*

*Custom.*

**T**He *Halfion Days* of the Gospel pro-  
 voke Hypocrisie, but the Suffer-  
 ings for Religion prove Sincerity. He  
 that is a Professor of Religion, meerly  
 for **C**ustom, when it Prospers, will  
 never be a Martyr for *Christ's* sake,  
 when it Suffers.

*Covenant the Second.*

**T**He Son of *GOD* came to make  
 known unto us the Will of his  
 Father ; in performance of which, we  
 shall

shall be sure to be Accepted and Rewarded by Him: And this was one great part of his Business, which He performed in those many Sermons and Precepts we find set down in the Gospel; and herein He is our Prophet, it being the Work of a Prophet of Old, not only to Foretel, but to Teach. Our Duty, in this particular, is to hearken diligently to Him, to be most ready and desirous to learn that *Will of God* which He came from *Heaven* to Reveal to us. The second Thing He was to do for us, was, To satisfy *GOD* for our Sins; not only that *One of Adam*, but all the Sins of Mankind, that truly Repent and Amend, and by this means to obtain Forgiveness of Sins, and the Favour of *God*; and so to Redeem us from *Hell*, and Eternal Damnation, which was the Punishment due to our Sins: All this He did for us, by his Death; He offered up Himself a Sacrifice for the Sins of all those who heartily bewail and forsake them;

them ; and in this He is our Priest, it being the Priests Office to Sacrifice for the Sins of the People. Our Duty in this particular is truly and heartily to Repent, and forsake our Sins, without which, they will never be Pardoned us, altho' *Christ* hath Died. *Secondly*, Stedfastly to Believe, if we do that, we shall have the Comforts of this *Sacrifice* of His ; all our Sins, how great, or how many soever, shall be Pardoned, and we saved from those Eternal Punishments which were due to us for them. And for that other part, *viz.* That of Praying, that he not only performed on Earth, but continues still to do it in Heaven : He sits on the Right-Hand of *God*, and makes Requests for us. *Rev.* 8. 34. Our Duty herein, is not to resist this unspeakable Blessing of His, but to be willing to be thus Blest, in being turned from our Sins ; and not to make void and fruitless all his Prayers and Intercessions for us, which will never prevail

for us, whilst we continue in them. The third thing that *Christ* was to do for us, was, To enable us, or give us strength to do what *God* requires of us : This He doth, *First*, by taking off from the hardness of the Law given to *Adam*, (which was, *Never to commit the least Sin upon pain of Damnation*) and requiring of us only, an honest and hearty Endeavor to do what we are able; and where we fail, accepting of sincere Repentance. *Secondly*, By sending his Holy Spirit into our Hearts, to Rule and Govern us; to give us strength to overcome Temptations to Sin; and to do all that He requires of us: And in this He is our King, to Govern, Rule, and Subdue our Enemies. Our Duty in this particular, is, To give up our selves Obedient Subjects of His, to be Governed and Ruled by Him; to Obey all his Laws; not to take part with any Rebel; that is, not to cherish any One Sin, but diligently to Pray, for his

Grace

Grace to enable us to Subdue them all, and then carefully to make use of it to that purpose. *Lastly*, He hath purchased, for all that faithfully Obey Him, an Eternal and Glorious Inheritance in the Kingdom of *Heaven*, whither He is gone before to take Possession for us. Our Duty herein, is, *First*, To be exceeding careful, that we forfeit not our Parts, which we shall certainly do, if we continue Impenitent in any Sin. *Secondly*, Not to fasten our Affections on this World, but to raise them, according to the Precept of the Apostle, *Col. 3. 2. Set your Affections on things above, and not on things below*; longing to come to the Possession of that Inheritance of ours; in comparison of which, all things here below should seem Vile and Mean. *Whole Duty of Man.*

“*Christ* indeed hath freed us from  
 “the Impossibilities of the Covenant of  
 “Works, and from the Burthen and  
 “Yoke of the Legal Ceremonies, but  
 D 2 “not



“ not from the Difficulties and Pains  
“ of Gospel Duties. *Baxter's Rest.*

## *Comforts.*

“ **F**etch thy **Comforts** from Hea-  
“ ven, and not from Pleasures or  
“ Hopes here below. *De Kempis.*

What profit can it be for thee to  
bewail that Sin which thou wilt not  
forsake? What Reward canst thou  
expect for that Obedience which so  
soon fainteth? What *Comfort* in that  
Joy that is but Temporary?

*How truly sweet (says St. Austin)*  
*is the loss of those Earthly Sweetnesses,*  
*those Transitory Joys, which I was for-*  
*merly afraid to lose, and rejoyce now to*  
*Banish: It is Thou, O Lord, who art*  
*entred in, who art sweeter than all*  
*Sweetness, &c.*

“ As thou hast raised me by thy  
“ Power, so Rule me by thy Providence  
“ that thy Grace may be far sweeter  
“ with

" with my Sufferings, than my Plea-  
 " fures with my Sins. *Mr. Corbet.*

" When I walk in Darkness, and  
 " fee no Light in outward *Comforts*,  
 " Human Helps, and visible Means, I  
 " will Trust in the Name of the Lord,  
 " and stay my self upon my *G O D*.  
*Ibid.*

### *Contentation.*

" **B**E not troubled if this Man lives  
 " in Tranquility, and thou in Tri-  
 " bulation, *God* will have it so: He  
 " puts thee in the Combat; thou  
 " therefore must Sweat before thou  
 " comest off with Victory, whereas he  
 " that comes forward in the World,  
 " goes back in Grace. His Estate is  
 " miserable that goes Laughing to  
 " Destruction; As the Fool in the  
 " Stocks for Correction. *Theophilact.*

He that sets his entirest Love on  
*God*, yet hath Liberty to Issue a Sub-

ordinate Portion of Love to other good things ; as, Health, Peace, opportunity to do Good, Wife, Children, Friends, and in these he may be crossed and disappointed ; but the predominant Love of *God*, delivers the Soul from Discontent and Impatience, even under these Losses ; because the Soul is still assured of what it most values ; the Love of *God* returned to the Soul, which compensates and drowns those other Losses, and the Discontent that may arise upon it.

Trouble makes every sad Accident a double Evil, Contentedness none at all.

When we lose our Estates, let's not lose our Constancy and Chearfulness. If thou hast lost thy Health, do not lose thy Patience also. If thou Die a little sooner than thou expected'st, do not Die unwillingly. If thou have no Friend, be not also thy own Enemy. If others Vex thee, do not withal Vex thy self. If thou be Ill to Day, be  
not

not solicitous for to Morrow, sufficient to the Day, is the Evil thereof.

## Despair.

**F**RANCIS SPIRA, about the Year 1548. saith this of himself: *I was excessively Covetous of Money, and accordingly I applyed my self to get it by Injustice, Corrupt Judgment, Deceit, Inventing Tricks to delude Justice; Good Causes I either defended Deceitfully, or Sold them the Adversaries perfidiously. Ill Causes I maintained with all my Might. I willingly opposed the known Truth and Trust committed to me, either Betrayed or Perverted: And for the Inordinate Love of the things of this World, I wholly Wounded my Conscience by an Infamous Abjuration of the Blessed Truth, which I formerly Professed, upon the serious Consideration of what I had done in cold Blood, acknowledging my self utterly undone for ever.* This

poor Man became a Spectacle of such Spiritual Misery and Woe to the whole World, that there is not any thing left to the Memory of Man more Remarkable : his Spirit was suddenly smitten with the dreadful Sence of Divine Wrath for his Apostacy, and splitting in pieces ( as it were by so grievous a bruise ) his Heart fainted tearfully, and failed him quite, and fell asunder in his Breast, like drops of Water : Hear some ruful Expressions ( out of his Desperate State ) from his own Mouth : *O that I were gone from hence ; that somebody would let out this weary Soul of mine : I tell you, there was never such a Monster as I am ; never was there a Man alive such a Spectacle of exceeding Misery. I now feel God's heavy Wrath, that burneth like the Torments of Hell within me, and afflicts my Soul with Pains unutterable. Verily, Desperation is Hell it self, the gnawing Worm of unquenchable Fire, Horror, Confusion ; and which is worst of all,*

*all, Desparation continually Tormenting me : And now I count my present State worse, than if my Soul were separated from my Body with Judas : The Truth of it is, never had Mortal Man such experience of God's Wrath and Hatred against him as I have : The Damned in Hell, I think, endure not the like Misery. If I could conceive the least spark of Hope in my Heart of a better State hereafter, I would not refuse to endure the most heavy Wrath of the great God, yea, for Two Thousand Years, so that at length I could get out of Misery. O that God would loose his Hand from me ; and that it were with me as in times past, I would scorn the Threats of most Wicked Tyrants, bear Torments with Invincible Resolution and Glory in the outward Profession of Christ, till I were choaked with the Flame, and my Body turned into Ashes.*

*Discreffion.*

## Discreffion.

“ **I**T’s more Discreffion to hold the  
 “ Stile of Miserable, which begets  
 “ an Infamy without Hatred, than to  
 “ desire that of Liberal, which being  
 “ maintained by neceffitous Courfes,  
 “ procures an Infamy with Hatred.  
*Machiavil.*

## Death.

“ **T**He Young-Man hath Death  
 “ at his Back, the Old-Man  
 “ before his Eyes. That’s the more  
 “ dangerous Enemy that Purfues thee,  
 “ than that which Marches before  
 “ thy Face. *Aquinas.*

Set *Death* into your Minds, and it  
 will put Life into your Actions.

St. *Austin* faith, *There’s nothing more*  
*abateth Sin, than the frequent Me-*  
*ditation of Death. He cannot Die Ill*  
*that*



*that Lived Well; and seldom doth he Die Well, that Lived Ill.*

*Ambrose saith, Death is the Burial of all Vices.*

To be willing to Die, consider the harmlessness of *Death* to the People of *God*, tho' it keeps its Dart, yet it hath lost its Sting.

Thy Heart may be kept from shrinking back, in time of Sicknes, by considering the necessity of *Death*, in order to the Fruition of *God*, 2 Cor. 5. 6. *Whilst we are at home in the Body, we are absent from the Lord.*

Another Argument to this unwillingness to Die, is, " The immediate  
" Succession of a more excellent, and  
" a more glorious Life; it is but Wink,  
" and you shall see *God*, *Rom. 8. 10, 11.*  
" At *Death* you will be freed from  
" Trouble here, and have Communion  
" with *God*, and Communion of Saints.  
*Flavel.*

Cardinal *Richieu*, being Tempted to doubt and disbelieve a *God*, another  
World,

World, and the Immortality of the Soul ; and by that Distrust, to relieve his aking Heart, but in vain, *So strong*, he said, *was the Notion of God on his Soul, so clear the Impression of him upon the frame of the World, so unanimous the Consent of Mankind, so powerful the Conviction of his own Conscience, that he could not but taste of the Powers of the World to come, and so Live as one that must Die ; and so Die as one that must Live Eternally :* And being asked one day, Why he was so sad ? he answered, *Monsieur, Monsieur, the Soul is a serious thing ; It must be either Sad here for a moment, or Sad hereafter for ever.*

Cardinal Mazarine, when he came to Die, said, *O my poor Soul ! Whither wilt thou go ?* saying, one Day, to the Queen Mother, *Madam, your Favors have undone me ; and were I to Live again, I would rather be a Capuchine, than a Courtier.*

Sir Francis Walsingham, towards the latter end of his Life, grew very Melancholy,

lancholy, and Writ to the Lord Burleigh, to this purpose, *We have lived long enough to our Country, to our Fortunes, and to our Sovereign: It is high time to live to our Selves, and to our God.* In the multitude of Affairs that pass through our Hands, there must be some Miscarriages; for which a whole Kingdom cannot make our Peace. Whereupon some Court Humorist being sent to Divert Sir Francis: Ah! said he, whilst we Laugh, all things are serious round about us; God is serious when he Preserveth us, and hath Patience towards us; Christ is serious when he Dieth for us; the Holy Ghost is serious when he striveth with us; the Holy Scripture is serious when it is Read to us; the Sacraments are serious when they are Administred unto us; the whole Creation is serious in serving God and us; they are serious in Heaven and Hell; and shall a Man that hath one Foot in the Grave, Jest and Laugh?

Dr. *Dunn*, a Man of as great Parts and Spirit, as any in this Nation, being on his Death-Bed, taking his solemn leave of all his most considerable Friends, left this with them, *I Repent of all my Life, but that part of it I spent in Communion with God and doing Good. That Person, in a Dying hour, shall wish himself not a Man, that hath not been a good Christian.* When Queen *Mary* Died, Mr. *Fox* that Writ the Book of Martyrs, was Preaching Comfort to the *English Exiles in Geneva*, at which time, he did tell them, *That now was the time come for their return into England, and that he brought them that News from God ;* for which Words, many of the Grave Divines Rebuked him greatly for the present, but afterwards excused him by the Event, for it appeared that Queen *Mary* Died but the Day before he so spake to them.

Judge *Nichols* used to say, *That he knew not what they called Puritan Preach-*

Preaching, *but* (he said) *that Preaching which went next his Heart*; and spake (as Attorney General Noy used to say of Doctor Preston) as if they knew the Mind of God.

Mr. Selden, that Universal Scholar, being suspected by many, to have too little Affection to Religion, a little before he Died, sent for the Bishop of Armagh, and Dr. Langbane, and told them to this effect, *That he had Surveyed most part of the Learning that was amongst the Sons of Men: And that he had his Study full of Books and Papers, of most Subjects in the World, yet at that time could he not recollect any Passage out of those many Books and Manuscripts he was Master of, whereon he could rest his Soul, save of the Holy Scriptures; wherein the most remarkable Passage that lay upon his Spirit was, Titus the 2. ver. 11, 12, 13, 14, 15.*

Grotius, one of the greatest of Scholars, concluded his Life with this Protestation, *That he would give all his Honor*

*Honor and Learning for the plain Integrity and harmless Innocency of Jean Urick, who was a Devout Poor Man, who spent Eight hours of his Time in Prayer, Eight in Labor, and but Eight in Sleep and other Necessaries. And with this Complaint, to another who admired his Astonishing Learning and Industry, Ah Vitam perdedi opero se nihil Agendo: And this Direction to a Third, that desired, in his great Learning and Wisdom, in brief, to shew him what to do; who bade him, Be Serious.*

Count Gundomer was as great a Wit and Statesman as ever *Europe* knew, and took as much Liberty in point of Religion; till drawing towards his latter end, he would say, as they say of *Ansaem*; *I fear nothing more in the World than Sin*; often professing, *That if he saw Corporally the Horror of Sin on the one hand, and the Pains of Hell on the other, and must necessarily be plunged into the One, he would choose Hell rather*

rather than Sin ; yea, that what liberty soever he had taken, he had rather be torn in pieces with Wild Horses, than wittingly, or willingly run into any Sin.

Above all ( says Sir Philip Sidney, at the time of his Death ) govern your Will and Affections by the Word and Will of your Creator ; and in me behold the end of this World.

## Damnation.

**P**eter Lumbard says, GOD Condemns none before he Sins ; nor Crowns any before he Overcomes.

## Disrespect.

**I**F any despise thee, do not bear a grudge against him for it : And be not offended with any, meerly because they do not Honor thee. If any neglect or slight thee, care not for it, yet observe it.

E

Distrust



*Distrust.*

‘ **I**T is **Distrust** of *God*, to be troubled about that which is to come;  
 ‘ Impatience against *God*, to be troubled for what is present; and Anger at him, to be troubled at what is past, *Vid.* Afflictions and Sufferings.

*Doubting.*

**O**Ne cause of uncomfortable Living is, That *Christians* look more at their present Cause of Comfort or Discomfort, than they do at their future Happiness, and the way to attain it. Another cause of **Doubting**, is, The weakness, and small measure of your Graces, a little Faith and Love in and to *Christ*, is next to none at all, and therefore not easily discerned as they will be when they are strong; labor therefore, by Prayer, for more.

What thou Doubtest, do not.

*Duties.*

*Duties.*

**I**Nternal Acts of **Duty** put a Goodness into Externals. It is our Faith, Fear, and Love of *God*, that makes our *Duties* good. The *Almost-Christian* can Pray, but cannot Love *God*; can Teach or Hear, but he cannot take delight in *God*, *Job* 17. 10. for Delight arises from a suitableness between the Faculty and the Object. Now, none more unsuitable than *God* and a Carnal Heart: Also Delight arises from having what we desire, and from enjoying what we have. How then can he delight in *God*, that neither enjoyeth, nor hath, nor desireth Good. Delight in *God* is one of the highest Exercises of Grace; and therefore how can he delight in *God* that hath no Grace.

Would you be a Christian indeed, then be much in the use and exercises of Religious Ordinances; but much

more on Faith, and dependance on *Christ* and his Righteousness. The Professer rests in Duties, and so is but almost a *Christian*; but ye must be sure to rest upon the Lord *Christ*: This is the way to be altogether a *Christian*; if you believe that you are *Abraham's* Seed, and Heirs according to the Promise.

Let me Pray now, as if I should never have Time to Pray more; Hear now, as if this were the last opportunity to of Hearing. Leave nothing to do till to Morrow, that may possibly be done to Day. What true *Christians* should we be, if we did not reckon of a Morrow? but see what a grand Deceit lies here; by putting it off till to Morrow, we gratifie our Conscience in this, That we intend to do it hereafter; but most of all please Corruptions, in this, That we do it not to day.

‘If thou would’st keep thy Heart  
 ‘from vain Excursions, realize to thy  
 ‘self,

'self, by Faith, the Holy and Awful  
'Presence of *God* in *Duties*. Flavel.

## *Delays.*

'**T**He *Ripeness* of the Occasion  
' must ever be well weighed:  
' there is surely no greater *Wisdom* than  
' well to Time the first onset of things.  
' If a Man watch too long for Dangers,  
' it is ods but he will fall asleep.---On  
' the other hand, to be deceived with  
' too large Shaddow, as some have  
' been, when the Moon was low, and  
' shone on their Enemies Back, and so  
' to shoot before the time. To teach  
' Dangers to come on by too early  
' buckling to them, as another extream.  
*Bacon's Essays.* 195.

## *Disparagement.*

'**C**ertainly, he that *Disparages* ano-  
' ther by a Satyrical Wit, as he  
' makes others afraid of his Wit, so he  
E 3 'hath

'hath need to be afraid of others Me-  
'mories. *Ibid.*

## *Dissimulation.*

'**T**He best Disposition and Temper,  
'is, to have openess in Fame and  
'Opinion, secrecie in Habit, Dissimu-  
'lation in seasonable use, and a Power  
'to feign, if there be no Remedy,  
*Ibid, 31.*

## *Doctrine.*

'**C**HRI<sup>ST</sup> came down from *Hea-*  
'*ven* for this very end; namely,  
'To teach us the way to Eternal Life,  
'and therefore saith of himself, *I am*  
'*the Way, the Truth, and the Life, I*  
'*come to Teach all these things unto you,*  
'*and all the World.* B. of *Hereford.*

*Dignities.*

*Dignities.*

**S**OME that lived commendably before they attained to **Dignity**, being set on the Candlestick of the Church, turn their Light into Darkness; It had been better for such Lights still to have been under a Bushel.

*Drunkenness.*

**A**S the Clouds darken Heaven, so Intemperate Banqueting the Mind: As the Violence of Winds and Waves sinks a Ship; so **Drunkenness** and **Gluttony** sinks our Souls and Bodies into *Hell*. *Chrisologus.*

*Qui peccat ebrius luat sobrias*, If thou Offend when thou art *Drunk*, thou must be Punished when thou art *Sober*.

*Delights.*

**T***Heodore*t says, *The Delights of the Soul are to know her Maker, and to know her own State.*

*Devils Power.*

**‘T***He Devils, without Christ’s leave, had no Power over the Gaderan’s Swine; much less have they Power over GOD’s Sheep. Tertullian.*

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*Equity.*

**E***QUITY without Goodness, is Severity; and Justice without Piety, Cruelty.*

*Earthly*



*Earthly Things.*

**C**ONSIDERING the Vanity of **E**arthly **T**hings *Iræneus* saith, *What is that Honor that is so short lived, as that perhaps it was not of Yesterday, neither will be to Morrow: And such Men that labor so much for it, are but like Froth, which, tho' it be uppermost, yet is unprofitable.*

*Evidences.*

**W**HEN thou hast **E**vidences of thy Sincerity, which cannot in reason be gain-said, hold to them and take Comfort in them; yet still endeavor, by reviews, and diligent searchings, to clear it more and more. We keep our *Evidences*, by keeping our Graces in lively Exercise.

*Election*

*Election.*

**G**OD by his Word calleth all; but his Secret Election appointeth who shall hear with Fruit.

**G**OD hath, according to the Tenor of his Covenant, procured Salvation for all, if they will Believe; but he hath procured for his Chosen, even this condition of Believing.

*Envy.*

**O**F all other Affections, it is most Importune and continual; for of all other Affections, there is an occasion given but now and then; but *Envy* is ever working on some or other: And it is also noted, that *Love* and *Envy* make a Man Pine, which other Affections do not, because they are so continual: It is also the vilest Affection, and most depraved; for which

which cause, it is the proper Attribute of the Devil, who is called the *Envious Man*, that soweth Tares among the Wheat by Night ; as it always cometh to pass that *Envy* worketh Subtilty, and in the Dark, and to the prejudice of good things, such as Wheat. *Bacon's Essays.* 49.

*Prosper* saith, *The Envious Man hath so many Tortures, as the Envied hath Praises. It is the Justice of Envy to Torment and Kill the Envious.*

## Examination.

**T**HE end of Examination is to bring a Man to such a sight of his Sins, as might truly humble him, and make him sensible of his own danger, that hath provoked so great a Majesty, who is able so sadly to revenge himself upon him : and that will surely, even to the most Carnal Heart, appear a most reasonable ground of Sorrow.

Sorrow. But that is not all, It must likewise bring him to a sence and Abhorrency of his Baseness and Ingratitude, that hath thus offended so good and Gracious a God; that hath made such unkind and unworthy Returns to those tender Mercies of his. *Whole Duty of Man. Vide here in Humility.*

It's said of Sir Thomas More, That the Government of his Family was, exact enjoyning all his Children to take Vertue for their Meat, and Play for their Sawce.

## *Encouragement.*

**O**Ne Writ to the Duke of Buckingham, That Discouragements would deter Men of Parts, whom Encouragements might make Serviceable.

*Eligancy.*

## Elegancy.

**S**IR Francis Bacon's Axiom was, *Words should wait on Things, and not Things on Words.* And his Resolution was, *That all affected Elegance was below the Gravity and Majesty of a publick Discourse.*

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## F A I T H.

**I** Have One Definition of Faith, which is the best: *Faith*, saith Lord Chief Justice *Hales*, is a firm assent to the Sacred Truths, whether the Truths relate to things past; as, that God made the World; that Christ, the Messias, is come in the Flesh, &c. Or to Things present; as, That Almighty God knows all I do, and knows all I think; or, That he is a reconciled Father unto me, in Christ Jesus;

sus; Or *Things to come*, which principally excite those Two great movers of the Soul, **Hope** and **Fear**, in relation to the future Life of Rewards and Punishments. Hale.

*Faith* worketh by Love, consumeth our Corruptions, and Sanctifieth the whole Man throughout.

I come to God, by *Jesus Christ*; and as I believe in God, so I believe also in *Jesus Christ*; and rejoyce and glory in Him, acknowledging my own unworthiness and sinfulness: I rest entirely on Him, as the ground of my Justification to Life, and of all favour and acceptance with God.

I most heartily take *Christ* according to the offers of the Gospel; not only to be Justified from my Sins, and delivered from the Wrath to come, by his Merits, but also to be Sanctified by his Word and Spirit; and to be Governed by his Law, and to be brought by him unto Fellowship with GOD. Corbet's *Self-Implayment*.

Tho'

Tho' there be not a co-operation of *Faith*, and other Graces to Justifie, yet there is a co-existence of *Faith* and other Graces in the Persons Justified.

*Faith* cannot be the Hand to take *Christ*, but Love will be the Warmth to heat our Affections to *Christ*; they always go together like Mother and Daughter, *Gal. 5. 6. Phil. 5.*

*Faith* is required as an Hand which we should put forth to receive Pardon for our Sins. *First*, At *God's* Hands, as a Free-Gift, for he blotteth out our Transgressions for his own sake. *Isa. 43. 25.* *Secondly*, At *Christ's* Hands, as a purchased Commodity bought for us, with his own precious Blood, and given to you.

There is *First* an Heart mollifying *Faith*. *Secondly*, An Heart purifying *Faith*. *Thirdly*, A fruitful *Faith*. *Fourthly*, An Heart Praying *Faith*. *Fifthly*, A Victorious *Faith*.

Tho'



‘Tho’ we are Justified by *Faith*,  
 ‘yet it is by *Faith working by Love*,  
 ‘Gal. 5.6. And he that *Loves God*,  
 ‘*keeps his Commandments*, John 14.  
 ‘*Bishop of Hereford’s Legacy*, 66, 67.

As to *Faith* Justifying, and the Merit of Good-Works, Bishop *Cranmer* concluded with this, *That our Justification was to be ascribed only to the Merit of Christ Jesus; and that those that are Justified must have Charity as well as Faith; but that neither of these is the Meritorious Cause of our Justification.*

When ever we read of our Justification by *Faith*, it is meant of our Justification in a Gospel way; and that is by *Christ* alone Meritoriously, and by what he hath done and Suffered: *Faith* being but the conditional means. *Christ’s* Satisfaction contrived, provided, accepted, and the Conditions performed, then every Saved Person will appear Righteous before *God*; and it will be very apparently a Righteous thing with *God*, to bring such to Glory,

ry, who have *Christ's* Righteousness by way of Satisfaction, to answer for them in respect of the Law, and their own *Faith*, and sincere (tho' imperfect) Obedience to answer the terms of the Gospel.

### *Faith, to Live by it.*

**I**T is an Heavenly and Dutiful committing our whole Persons, and of our whole Estates upon *God*, with a Pious dependance on *Christ*, for suitable and seasonable Supplies in all our Exigencies, Occurrences, and Changes whatsoever. When the Soul is in any Exigence, and comes to *Christ*, and puts it self upon him, and trusts to him for help: This is to **Live by Faith**; and this *Faith* extends it self both to our Spiritual and Temporal Estate. The Just shall Live by his *Faith*, *Gal. 3. 11.* speaking of the Temporal State; *And Live by Faith of the*  
F
Son

*Son of God*, ( says *St. Paul* ) *Gal. 2. 2.* speaking of the *Spiritual State*.

‘ By reason of the Dignity of *Christ’s*  
 ‘ Person, his Obedience and Sufferings  
 ‘ being performed in our Nature, and  
 ‘ wholly upon our account, God by an  
 ‘ Infinite Gracious Statute, in *Heaven*,  
 ‘ accepts them for us ; ( tho’ not as  
 ‘ done by us ) and reckons all the Ef-  
 ‘ fects and Advantages of them by way  
 ‘ of Imputation to us. *Justification*  
*Evangelical*.

‘ We should not try Mens *Faith* by  
 ‘ their Persons ; but their Persons by  
 ‘ their *Faith*. *Tertullian*.

*Chrysostom* saith, As a Rock, tho’  
 the Winds blow, and the Waves beat  
 against it, is Immovable ; so Faith,  
 grounded on the Rock Christ, holds out  
 in all Temptations, and Spiritual Com-  
 bats.

*Chrysologus* saith, Neither in the  
 Steel alone, nor in the Flint alone, any  
 Fire can be seen, nor Extracted, but by  
 Conjunction and Collision ; so, nor by  
 Faith

Faith alone, nor by Works alone is Salvation to be attained, but by joyning both together.

Alexander of Hales saith, What the Eye is to the Body, Faith is to the Soul, it's good for direction if it be kept well. And as Flies hurt the Eyes, so little Sins, and Ill-Thoughts do the Soul.

Says Luthen to Melancthon, Who feared to Profess the Truth, If the Cause be bad, lets revoke it, and fly back; but if it be good, why do we make God a Liar, who hath made us such great Promises, viz. Cast thy Care on the Lord, and be of good Comfort, I have Overcome the World. If Christ be the Conqueror of the World, why should we fear it, as tho' it would Overcome us? therefore be not afraid, but Courageous and Chearful, solicitous for nothing, the Lord is at hand to help us.

Calvin saith, With all my Heart I embrace the Mercy which God hath used towards me, for Jesus Christ's sake, recompencing my Faults with the

*Merits of his Death and Passion, that Satisfaction may be made, by this means, for all my Sins and Crimes, and the remembrance of them may be blotted out.*

*I have not lived so, that I am ashamed to live longer, neither do I fear to Die, because I have a Merciful Lord, in that a Crown of Righteousness is laid up for me: Christ is my Righteousness. Father, let thy Will be done, thy Will, I say, and not my own, which is imperfect and depraved. This Day let me see the Lord Jesus, &c. Jewel.*

## *Fall of Man.*

**A**Nselm saith, *O hard hap! What did Man lose? What did he find? He lost the Blessedness to which he was made, and found Death, to which he was not made.*

*Fortune.*

## Fortune.

**S**IR William Saint James was wont to say, *That none Fought well, but those that did it for a Fortune.*

*Fortune (saith Sir Ralph Winwood) may begin a Man's Greatness, but Vertue must continue it.*

## Friendship.

**F**riendship (saith my Lord Bacon) *easeeth the Heart, and cheareth the Understanding, making clear Day in both; partly by giving the purest Council, or partly from our Interest and Prepossession, and partly, by allowing opportunity to Discourse, and by that Discourse to clear the Mind, to recollect the Thoughts, to see how they look in Words, whereby Men attain to the highest Wisdom, which (Dionisius Aëriopagitus saith) is the Daughter of Reflection.*

## Forgiveness.

**I**F a Man (saith Sir David Brooke)  
*wrongeth me once, God forgive him;  
 If he wrong me the second time, God  
 forgive me.*

O God Forgive me my Ten Thousand Talents: I come to *Jesus Christ*, who hath made satisfaction, and lay this heavy Reckoning to his Account. Lord forgive me mine Iniquity, for it is very great. *Vid. Pag. 70.*

## Frugality.

**F**rugality is the Left-Hand of Fortune, and Diligence the Right.

## Fasting.

**F**asting, and other Holy Revenges  
 upon our selves for our Sins, are  
 very acceptable to God; yet we must  
 not



'not think, that either those, or any  
 'thing else we can do, can make sa-  
 'tisfaction for our Offences; for that  
 'nothing else but the Blood of *Christ*  
 'can do: And therefore, upon that,  
 'and not upon any of our Performan-  
 'ces, we must depend for Pardon;  
 'yet, since that Blood shall never be  
 'applied to any but Penitent Sinners,  
 'we are as much concern'd to bring  
 'forth all the fruits of Repentance,  
 'as if our Hopes depended on them  
 'wholly. *Duty of Man*, 126.

### *Fear.*

'THE Man that **fears** **GOD** is  
 'the Wisest Man; and he that  
 'upon that account departs from Evil,  
 'is the Man of greatest Understanding.  
*Hales's Contemplations*, 15.

'When Trembling is the Fruit of a  
 'Spirit broken for Sin, and the Law in  
 'its own Eyes, there *God* will look.  
*Mead*. 72.

‘How great a Madness is it to *Fear*  
 ‘Man, will soon appear, if we do but  
 ‘compare what Man can do unto us,  
 ‘and what *God* can do : And *First*, It  
 ‘is sure, it is not in the Power of Man  
 ‘( I may say, Devils too ) to do us any  
 ‘hurt, without *God* permit and suffer  
 ‘them to do it : So that if we do but  
 ‘keep him to be our Friend, we may  
 ‘say with the *Psalmist*, *The Lord is on*  
 ‘*my side, I need not fear what Man can*  
 ‘*do unto me* ; for let their Malice be ne-  
 ‘ver so great, he can restrain, and keep  
 ‘them from hurting us : Nay, He can  
 ‘change their Minds towards us, ac-  
 ‘cording to that of the Wise-Man,  
 ‘*Prov. 16. 7. When a Man’s Ways*  
 ‘*please the Lord, he can make his very*  
 ‘*Enemies to be at Peace with him.* A  
 ‘notable Example of this, we have of  
 ‘*Jacob, Gen. 32.* Who, when his Bro-  
 ‘ther *Esau* was coming against him,  
 ‘as an Enemy, *God* wonderfully turn-  
 ‘ed his Heart ; so that he met him  
 ‘with all the loving Expressions of  
 ‘Bro-

' Brotherly kindness, as you may read  
 ' in the next Chapter. But *Secondly*,  
 ' Suppose Men were left at liberty to  
 ' do thee what Mischief they could ;  
 ' alas ! their Power goeth but a little  
 ' way ; they may perhaps rob thee of  
 ' thy Goods, it may be they may take  
 ' away thy Liberty, or thy Credit, or  
 ' perchance thy Life too, but that  
 ' thou knowest is the utmost they can  
 ' do. But now *God* can do all this  
 ' when he pleases ; and that which is  
 ' infinitely more, his Vengeance reach-  
 ' es even beyond Death it self, to the  
 ' Eternal Misery both of Body and  
 ' Soul in Hell : in comparision of which,  
 ' Death is so inconsiderable, that we  
 ' are not to look upon it with any  
 ' dread. *Fear not them that Kill the*  
 ' *Body, and after have no more that they*  
 ' *can do*, saith Christ, *Luk. 12. 4.* and  
 ' then immediately adds, *But I will*  
 ' *forewarn you whom ye shall fear ; fear*  
 ' *him, which after he hath Killed, hath*  
 ' *Power to cast into Hell ; yea, I say*  
 ' unto

‘unto you, fear him. In which words,  
 ‘the Comparifon is fet between the  
 ‘greatest Ill we can fuffer from Man,  
 ‘the lofs of Life, and thofe fadder E-  
 ‘vils *God* can inflict on us: And the  
 ‘latter are found to be the only dread-  
 ‘ful things, and therefore *God* only  
 ‘to be Feared. *Duty of Man.* 20.

Let your Fear of Men, ftir up an  
 Holy Fear of *G O D*.

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## *Grace and Merits.*

**C**ardinal *Pool* was wont to fay,  
 (tho’ a *Papift*) *We cannot give*  
*too much to God’s Grace, nor too little to*  
*our own Merits.* He faid, when he  
 returned into *England*, *I came hither*  
*not to Condemn, but to Reconcile; not to*  
*Compel, but to Desire.*

*God’s*

*God's People.*

**T**hey are a small part of lost Mankind, whom God hath from Eternity Predestinated to the Glory of Heaven, for the Glory of his Mercy, and given to his Son, to be by him in a Spiritual manner Redeemed from their lost Estate, and advanced to this higher Glory; all which Christ doth in due time accomplish accordingly for them, and by his Spirit upon them: But this is but a piece of their Description concerning God's Work for them and upon them. Lets see also what they are to do in regard of the working of their own Souls towards God and their Redeemer again, *viz.* These People of God are that part of the Externally called, who having been by the Spirit of Christ throughly, tho imperfectly Regenerated, and hereby Convinced, and sensible of the Evil  
in

in Sin, that Misery in themselves, that Vanity in the Creature, that Necessity, Sufficiency, and Excellency of Jesus Christ; that they abhor that Evil, bewail that Misery, and turn their hearts from that Vanity, and most affectionately accepting of Christ for their Saviour and Lord, to bring them to God their chief Good, and present them perfectly just before him: Do accordingly enter into a Cordial Covenant with him, and herein persevere to their lives end. *Baxter.*

A Godly Man is one of those whose Conversation is in Heaven, his Hopes and Heart are likewise there, for his Riches, his House, and his Relations are in Heaven, a Godly Mans All is there; ask him what he hath on Earth, and he will tell you nothing, or less than nothing: Ask him then, wherein are his Blessings? he will tell you, where his Father is, there are my desired Blessings, there are my hopes, there is my All, there

I wish that I my self were with them.  
*Wadsworth on Phil. 12.*

I would not only have God hereafter, but in this World for my chief good ; for, as far as I am able to discern my heart and ways, I have chosen the Lord for my Portion, I take my rest in him, and not in the Creature ; to Love, Fear, Admire, and Bless him, and to have my Communion with him, is my Joy : an Eternal Vision and Fruition of God, is my great hope, he is even now better than the whole World. *Mr. Corbet's Enquiry*, pag. 6.

*Lactantius* says, Godliness Enriches the owner.

## Grace.

Grace flowing from the Spirit of God, makes the Soul like a Fountain, whose Waters are pure and wholesome ; for Grace Beautifyeth, Cleanseth, and Saveth the whole Man.  
*Ignatius.* When



When a Man desires Grace from a right sence of his natural State, when he sees the vileness of Sin, and the woful, defiled, and loathsome condition he is in by reason of Sin, and therefore desires the Grace of Christ with uncessant earnestness, to renue and change him, this is Grace. *Mead 68.*

Grace is a comprehensive Word, and includes in it not only favour and acceptance with God, but also those other accessaries of the Gifts of Bounty and Goodness, which comes from the great Giver of every good and perfect Gift, as Wisdom, Righteousness, Purity of Heart, and the like. *Hales.*

Grace is precious, it suffereth not it self to be mingled with External things, nor with Earthly Comforts; thou oughtest therefore to cast away all hindrances of Grace, if thou desire the Infusion thereof. *De Kempis.*

The least Grace gives a full Interest in the Blood of Christ, whereby we  
are

are fully and thoroughly Purged; and it gives a full Interest in the strength and power of Christ, whereby we shall be perfectly preserved. *Mead.*

To quicken your Graces, you must first quicken your Humility, by considering your many Sins repeated. Secondly, you must quicken your Faith, by Meditating on the Promises to all Penitent Sinners. Thirdly, by quickening your Love to God, by considering his Mercies, especially those remembred in the Sacrament; his giving Christ to Die for us, and your Love to your Neighbour, nay, to your very Enemies, by considering that great Example of his Suffering for us, when we were Enemies to him.

You must know, that it is not gifts but Grace that makes a Man a Christian; a Man may Preach like an Apostle, and Pray like an Angel, and yet have the Heart of a Devil: It is Grace only that can change the heart, a graceless Professor may have more  
gifts

gifts than the most sound Believer; he may out-Pray, out-Preach, and out-do them; but they in Sincerity, and Integrity, out-do him.

## *Good and Wicked Men, and Hypocrites.*

THEY are like True and Counterfeit Money, the one seems to be good, and is not; the other both seems and is good. *Ignatius.*

## *Goodness.*

GOOD things of this life, if they be our only Portion, we are in a sad Condition; so *Gregory the Great* thought, for he could never read those words: *Son, remember thou in thy life time received thy good things*, without Horror and Astonishment, least having such Dignities and Honours as he had,

had, he should be excluded from his Portion in Heaven.

The signs and parts of goodness are these ; If a man be Courteous to Strangers, it shews he is a Citizen of the World, and that his heart is no Island cut off from other Lands, but a continent that joyns to them : If he be Compassionate towards the Afflictions of others, it shews his Heart is like the noble Tree, that is Wounded it self, when it gives the healing Balm : If he easily pardons and remits Offences, it shews his Mind is planted above Injuries, so that it cannot be shot : If he be thankful for small Benefits, it shews he weighs mens Minds, and not their Trash : But above all, if he have *St. Pauls* affection, That he could wish himself *Anathematized* from Christ for the Salvation of his Brethren, it shews much of a Divine Nature, and a kind of Conformity to Christ himself. *Bacon's Essays.* 70.

*Grandees.*

**I**t is said that *Great Men* are the first that find their own Grievs, and the last that find their own Faults: The *Lord Rich* was quick in both, and hath taught us this, that certainly Men of great Fortunes are strangers to themselves, and while they are in the puzzle of Business, & have no time to attend the Welfare either of Body or Soul; and that they must withdraw from this World, before they retire to another.

*Happiness.*

**T**He way to attain to it in short is, by the constant and sincere endeavours of a holy Life, in and through the Merits of Jesus Christ: Christ indeed is the Author of Eternal Salvation, but Obedience is the Condition of it; so the Apostle tells us, That  
Christ

Christ is the Author of Eternal Salvation to them that Obey him, *Heb.*

5. 1.

I long to enjoy thee, O Lord, most inwardly, but I cannot attain unto it; my desire is, that I may be given up to Heavenly things; but unmortified Passions and Temporal things weigh down my Mind. I would be above all things, but with the Flesh I am forced to be subject against my will. Thus unhappy Man that I am, I fight against my self, and am grievous to my self: Whilst my Spirit seeks to be above, my Flesh seeks to be below.

Say not that we are unable to set our Hearts on Heaven, this must be the Work of God, and therefore all your Exhortations are in vain; for I tell you, though God be the chief disposer of your Hearts, yet, next under Him, you have the greatest Command of them your selves; and a great power of ordering your own thoughts and determining your

own Wills in their choice; tho' without *Christ* you can do nothing, yet under him you may do much, and must do much, or else it must be undone, and you undone thro' your own neglect. Do your own Parts, and you will have no cause to Distrust whether *Christ* will do his: Do not your own Consciences tell you, when your Thoughts are abroad, that you may do more than you do, in the restraining of them; and when your Hearts be flat, and neglect Eternity, and seldom mind the Joys before you, that is most wilful. If you be to study a set Speech, you can force your Thoughts to the intended Subject. If a Minister be to Study a Sermon, he can force his Thoughts to the most saving Truths, and that without any special Grace. Might not a true Christian then, mind more the things of the Life to come, if he did not neglect that Authority over his own Thoughts, which *God* hath given him; espe-



especially in such a work as this, where he may more confidently expect the Assistance of *Christ*, who useth not to forsake his People, in the work he setteth them upon. *Mr. Baxter's Rest. Part the Fourth. 53.*

## Heavenly Sayings.

**R**obert Rollock saith, *I bless God I have all my Senses entire, but my Heart is in Heaven; and Lord Jesus why should'st not thou have it? It hath been my Care, all the Day long to Dedicate it unto thee: I pray thee take it, that it may live with thee for ever.*

*Hooper Martyr, said, Imprisonment is painful, but Liberty upon Evil Conditions is worse: The Prison stinks, yet not so much as sweet Houses, where the Fear of God is wanting. I must be alone, and Solitary; it is better be so, and have God with me, than to be in the Company of the Wicked. Loss of*  
*G 3 Goods*

*Goods is great, but the loss of Grace and God's favour is greater : I cannot tell how to answer before Great and Learned Men ; yet it is better do that, than stand Naked before God's Tribunal. I shall Die by the hands of Cruel Men : He is Blessed that loseth his Life, and finds Life Eternal. There is neither Felicity nor Adversity in this World is great, if it be compared with the Joys of the World to come.*

*Bilney the Martyr being going to be Burnt, was, by a Friend, Exhorted to take his Death patiently : to whom he said, I am Sailing, with the Mariner, thro' a boisterous Sea, but shortly shall be in Heaven ; help me with your Prayers.*

*Bishop Ridley Writing to Mr. Bradford, said, Blessed be God, notwithstanding our hard restraint, and the Evil Reports raised of us, we are Merry in God, and all our Care is and shall be ( by God's Grace ) to please and serve him ; from whom we expect (after these*

*these Temporary and Momentany Miseries ) to have Eternal Joy and Felicity with Abraham, Isaac, and Jacob, &c. And Writing to Mr. Latimer, in Prison, he said, Good Father, let me have somewhat more from you to Comfort my Stomach; for unless the Lord assist me, in his Service, I shall play the White-liver'd Knight; but he can make a Coward in his Cause to Fight like a Man.*

*Jerom of Prague being ready to be Burned, these were his last words, This Soul of mine, in Flames of Fire, O Christ, I offer unto thee.*

*Sir Thomas More said, We go to Hell with more pain than we may go to Heaven with.*

## Honor.

**I***T is Machiavils Rule, That they that rise very high should descend timely, to quit the Envy, lest they lose the Honor of their Greatness.*

Queen *Elizabeth* asked Sir *Nicholas Bacon*, *Why his House was so little* ; he answered, *My House is not too little for me, but you have made me too big for my House.*

## Heavenly Country.

**H**OW Worthy, yea, how necessary a thing it were that they ( that is, the Lord *Burleigh*, and Sir *Francis Walsingham* ) should at length bid farewell to the Snares, one of a Secretery, and the other of an Ambassador, and should both of them set their Minds upon their **Heavenly Country** ; and by Repentance, ask Mercy of **GOD**.

## Human Affairs.

**H**UMAN Affairs are so uncertain, that he seemeth the Wisest Man, not who hath a Spirit to go on, but he

he that hath a Wariness to come off:  
And that seems the best Course that  
hath most Passages out of it.

## Hatred.

**T**He World perhaps doth not  
Love us, have we not reason  
to thank it, if it make us place our  
Affections on Heaven.

*Epiphanius used to say, That he never let his Adversary Sleep; not that he disturbed him in his Sleep, but because he agreed with him presently, and would not let the Sun go down upon his Wrath.*

*Prosper saith, Thou shalt neither Hate the Man for his Vice; nor Love the Vice for the Mans sake.*

## Heart and Tongue.

**C**Iprian saith, Two things never wax  
Old in Man, the Heart ever ima-  
gining new Cogitations, and the Tongue  
uttering vain Corruptions of the Heart.

*Hearing*

*Hearing the Word.*

**C**yril saith, *Some came to Church to see Fashions, others to meet their Friends; yet it is better come so, than not at all: In the mean time, the Net is laid, and they that intend nothing less, are drawn into Christ, who catches them not to destroy them, but that being Dead, he may bring them to Life Eternal.*

*St. Bernard, when he came to the Church Door, used to say this to himself; Stay here all my Worldly Thoughts and Vanity, that I may entertain Heavenly Meditations.*

*Hereticks.*

**I**Ræneus was wont to compare the **Hereticks** and **Schismaticks** of his Time, to *Esop's Dogg*, that lost the Substance of Religion, whil'st they gaped too earnestly after the Shaddow.

It

It was St. Hierom's saying, *Dead Flesh is to be cut off for fear of Gangrene. Arias at first was but a Spark, but being not suppressed betimes, proved the Incendary of the whole Church.*

## Holiness.

**I**Sodore saith, *Knowledge and a Good Life are both very profitable; yet, if both cannot be attained, a Good Life is rather to be sought than much Knowledge.*

## Hope.

**W**E will never part comfortably with our Enjoyments on Earth, till we have comfortable Thoughts of better in Heaven.

That **Hope** of Salvation that is not accompanied with Heart Purification, is vain **Hope**.

*Humi-*



## Humility.

**I**T is a lowly frame and habit of Spirit, arising from a due sense of the glorious Excellency of Almighty God, and our own Frailties and Infirmities, and upon our Infinite dependance on his Bounty, Goodness, and Mercy, whereby we are under a constant, firm, and sound Conviction; that all that is in us, or that is Injoyed, or can be expected by us, is from the free and undeserved Liberality of that glorious GOD.

*An Humble Man (says Alexander of Hales) is like a good Tree; the more fuller of Fruit the Branches are, the lower they bend themselves.*

It is the empty Soul (I mean, one empty of Pride, Self-conceit, and Vain-Glory) that is capable of Satisfaction with the Divine Goodness.

‘If an Humble Man doth any Good,  
 ‘Noble, or becoming Action, he  
 ‘checks

‘ checks the first motions of Pride and  
 ‘ Ostentations in himself, and receives  
 ‘ not the Applause of others, but di-  
 ‘ rects all to the Praise and Glory of  
 ‘ it to that God that hath done it for  
 ‘ him, and by him, *Not unto us, but*  
 ‘ *unto thy Name give the Glory.* C. J.  
*Hales. 141.*

And Justice *Hales* said, *I can call my own Experience to witness, that even in the external Actions, Occurrences, and Incidencies of my whole Life, I was never disappointed of the best Guidance and Direction, when in Humility, and the sence of my own deficiency and diffidence of my own Ability to direct my self, or grapple with the difficulties of my Life, I have with Humility and Sincerity employed the secret Directions and Guidance of the Divine Providence; and I dare therein appeal to the vigilant and strict Observance of any Man's Experience, whether he hath not found the same Experience in relation to himself, and his own Actions and Successes, whether*  
*those*

those Counsels and Purposes which have been taken up, after an humble Invocation of the Divine Direction, have not always been most successful in the end. 146, and 130.

## Hypocrisie.

**H**ypocrisie is to do the outward Acts, without the inward Sincerity; now, to do them without Sincerity, is to do them without Love; for to do a thing in Love, is to do it in Sincerity; that is the best way to know it by: A man that doth much to God, but not out of Love, all that he doth is out of Hypocrisie. Doctor *Preston*.

The **hypocrite** hath a Profession that he may not seem Wicked, but it is but a Profession, and therein he is Wicked. He that pretends to Godliness by a specious Profession, and yet doth not practise Godliness by an  
holy

holy Conversation, he hath a Form, but doth deny the Power. *Mead.*

It is seriousness and earnestness about fleshly Vanity, and want of seriousness about things Spiritual and Eternal, which is the temper and Character of the Hypocrite.

### *Fests.*

**A** Roche made King James sensible of the danger the Prince was in in Spain, by telling him he would change Caps with him; *Why, (said the King?) because thou hast sent the Prince into Spain, from whence he is never likely to return;* But said the King, *What wilt thou say, if thou see him return back again;* Marry, said he, *I will take off the Fools Cap which I now put on thy head for sending him thither, and put it on the King of Spains for letting him return.*

Secretary *Baurus's* Son kept a Gentlemans Wife in *Shropshire*, and when he was weary of her, caused her Husband to be dealt with to take her home again, assuring him of 500*l.* for Reparation: The Gentleman went to Sir *Henry Sidney* to take his Advice, telling him, That his Wife promised him to live a new Life, and to say the truth, 500*l.* would be very seasonable at that time: *By my troth*, said Sir *Henry*, take her home and the Money with her, and then whereas other Cuckholds wear their Hornes plain, you may wear yours Guilt.

### *Injuries.*

**I**njuries of Evils present, are to be neglected for hopes of things to come. *St. Cyprian.*

*You must (saith St. Jerom) be a Dove and a Serpent, the one not to do hurt to others, the other not to be hurt by others.*  
He

*He knows not how to live, that knows not how to bear Wrongs.* David Chiterus.

The Mercies and Forgiveness that I find and hope for, at the Lords hands, engageth and disposeth me to forgive *Injuries* and *Abuses* done to me: And I should not think it much, that I, who am so sinful, should bear some Contumelies and Abuses from Men. *Corbet.*

The more Men Wrong thee, the more watchfully maintain thy Love to them. *Ibid.*

When that another hath spoken to thy Disgrace, beware of a transport of Anger, that thou speak not harshly and unadvisedly against him, or too Passionately, or as too much concerned for self. *Ibid. Vid. Wrongs.*

### *Incarnation.*

**T**O believe the Incomprehensible Mystery of our Saviour's **I**ncarnation, that the omnipotent Di-  

H
vine

vine Nature, and the weak Nature of Man are united in one Person of *Christ*, is sure a very hard thing of Belief, and requires the expresse Word of *God* to submit to and captivate our Understandings, in Obedience to it, for the Union of the Divine Nature.  
*Vid.* John I. I.

### *Idleness.*

**H**E is a Sluggard that would raign with *God*, and will not labor for *God*. In the promised Reward he takes delight, but the Commanded Combats affright him. *Bead.*

### *Ingratitude.*

**S**T. *Austin* called **Ingratitude** the Devils Sponge, whereby he wipes out all the favours of the Almighty.

*Integrity.*



*Integrity.*

**S**Aint Cyprian says, *There can be no Integrity whereby they that should Condemn the Wicked are ever wanting; and they only which should be Condemned, are ever present.*

*Judgment.*

**S**Aint Jerom said, *Whatsoever he did he still thought that that Voice was still in his Ears, Arise ye Dead, and come to Judgment.*

*Interest.*

**T**HEY who least consider Hazard in the doing of their Duty, fare best still: The surest way to Safety is, to have one Interest espoused firmly, as never to be changed.

## K I N G S.

**I**T is a Maxim, that *KINGS* are like the Sun ; and Usurpers like Falling-Stars : for the Sun, tho' it be Effuscated, or Eclipsed with Mists and Clouds, yet at length becomes refulgent ; whereas the others are but Figures of Stars to the view, and prove no more than Exhalations, which suddenly dissolve and fall to the Earth, where they are consumed.

*First, Jesus Christ is his Enemies King. Secondly, His Saints King. Thirdly, His Fathers King.* The First he Rules Over ; the Second he Rules In ; and the Third he Rules For.

## Knowledge.

**S**T. Basil said, *To know thy self is very difficult ; for as the Eye can see all things but it self ; so some can discern all Faults but their own.*

There

There is a common **Knowledge**, and there is a saving **Knowledge**, common *Knowledge*, is that which floats in the Head, but doth not Influence and affect the Heart: This *Knowledge* Reprobates may have, *Numb. 23. 10.* but then the saving *Knowledge* of *God* and *Christ*, which doth include the assent of the Mind, and consent of the Will: This is *Knowledge* which implies Faith, *Isa. 5. 8. By his Knowledge shall my Righteous Servant Justifie many.*

For us to know, but to know, that's Curiosity; to know, to be known, that's Vain-Glory; but to know, to Practise what we know, that's Gospel-Duty.

He only knows *G O D* aright that knows how to Obey him; and Obeys according to his *Knowledge* of him, *Psal. 111. 10.* a good Understanding have all they that keep his Commandments.

## Law of GOD.

**E**usebius saith, *That Moses Wrote the Old Law in dead Tables of Stone; but Christ did write the lively and perfect Documents of the New Law, in Tables of the New-Testament, in living Souls.*

One Law Executed, is worth Twenty Made.

No Laws, so no good could be done by a Governor that was not Absolute, without either restraint or a Competitor. *Machiavil.*

Law and Equity have Two Courts, but Law and Equity should dwell in one Breast.

## Light Gold.

**T**He Master of a Company affirmed, That they had a pair of Scales that would turn with the Two hundredth

dredth part of a Grain : I should be loath said Mr. Attorney General *Noy*, standing by, that all my Actions should be weighed by those Scales. We are all but **Light Gold**.

## *Liberty.*

**A** People accustomed to live under a Prince, if by accident they become free, are like Beasts let loose, and have much ado either to maintain their Government or their Liberty. *Machiavil.*

## *Love.*

**L**ove is nothing but a disposition of the Will, whereby it cleaves or makes forward to some good thing that is agreeable to it self. *Preston. 216.*

St. *Jerom* used this excellent saying,  
*If my Father stood Weeping on his Knees*  
H 4
*before*

*before me, and my Mother hanging on my Neck behind me, and all my Brothers, Sisters, Children, and Friends howling on every side, to retain me in a sinful Life, I would run over my Father, sling my Mother to the Ground, despise my Kindred and sling them under my Feet, that I may run to CHRIST. Heres Love and Fortitude!*

*St. Austin saith, Love is strong as Death; as Death killeth the Body, so Love of Eternal Life kills Worldly Desires and Affections.*

*The Love of Christ being predominant in the Soul, deadens the Affections to any thing else.*

*Christ asked Peter Three Times, Lovest thou me, not for his own Information, but that by his Threefold Profession he might help his Threefold Negation of him. Nicephorus.*

*To Love God, and to be conformable to him, is that which I most of all desire should be in me. Corbet's Enquiry.*

*God*

*God* will never Damn in Hell any Soul, that hath the habitual Predominance of the Love of *God* in his Soul, tho' culpable or otherwise sinful whilst remains such ; yea Hell and such Love are inconstant. *Ibid.* 30.

*I Love to Love GOD* ( says Mr. Corbet ) and desire this Love, not only as an evidence of my Salvation, but for it self: *I had much rather have an Heart to Love him perfectly, than to have all the Honors, Riches, and Pleasures of this World.* *Ib.* 17.

*Love to God* is the Fountain and Spring of all true Obedience ; most of the Hypocrites *Love*, empties it self in Vain-Glory. *Mat.* 6. 2, 5. *Hos.* 10. 1.

*We know that we have passed from Death unto Life, because we love the Brethren,* John 3. 14, 10. there we understand *Brethren by Grace, and not by Nature*, or otherwise ; to love *God* for Godliness sake, the Saints for Saintships sake ; this is a sure Testimony of our Christianity.



A Sinner cannot Love a Saint, *Quatenus* a Saint; neither can a Saint love a Sinner, *Quatenus* a Sinner. *John* 15. 19. *Psal.* 57. 4.

It is a true Rule, That Love is ever Rewarded, either in the Recipoque, or with an Inward or secret Contempt. Watch against all secret Pleasure, in the lessening of another for advancing of thy self.

*Divine Love* (says *Basil*) is a never failing Treasure; he that hath it is Rich, and he that wanteth it is Poor.

*Chrisostom* saith, A Bulwark of Adamant is not more impregnable than the Love of Brethren.

We can hardly spare time for God, because we Love him too little; but we have abundance of spare time for our Idle Aversions, only because we love them too much.

*Sir Thomas Howard* was wont to say, That the less others set by him, the more he would set by himself.

God makes his Love sensible to the  
faith-

faithful Soul, and faith to it, by the Presence of his Spirit, *Soul I am thy Salvation*; and the Soul faith to him, *Lord thou art my God, I am thine, save me, teach me to do thy Will*: God Communeth with the Soul, by his Word and Spirit, that is by Prayer and Holy Meditations. *Pe. Du Moulin. 39.*

All the Deliverances that *God* sendeth his Children, all the Blessings that *God* poureth out upon them, they take them as Productions of the Fatherly love of *God*, who hath Adopted them in his Son; they taste that love in the Enjoyments of present Goods; they breathe that love in hope of future and eternal Good; they rest upon that love, when they sleep; they rest upon that love in the Occurrences of their Life, with what face soever the World looks upon them; they see thro' them the evident love of *God*, being certain that nothing happens to them but is directed by the good hand of their loving Father. *Ib. 37.*

*Life*

*Life to come.*

**T**He Life to come is blessed Eternity, certain Security, a secure Quietness, quiet Joyfulness, happy Eternity, and Eternal Felicity.

*Lyes.*

**A** *Lye*, as *Mountane* saith, is only to brave it towards *God*, and to be a Coward towards Man ; for a *Lye* faceth *God*, and shrinketh from Man.

*Lusts.*

**A**S a great shower of Rain puts out the force of Fire, so Meditations of *God's* Word puts out the Fire of Lusts in our Souls.

*Maxims.*

*Maxims.*

**V***ideo & Rideo* is God's Motto on Affronts. *Video & tacio*, was Queen *Elizabeths*. And *Prudens qui Patiens*, Sir *Edward Cooks*.

*Melancholy.*

**A** Mind, in the dark of Melancholy and Trouble, feareth every thing.

*Mistakes in Divinity.*

**T**Here will be *Mistakes* in *Divinity* whil'st Men Preach: And *Errors* in *Government* whil'st such Govern.

*Mirth and Vanity.*

**S***IR Edward Fines* would say, *That* he that would be Merry for a Day, let him be Trim'd; He that would be Merry

*Merry for a Week, let him Marry :  
He that would be Merry for a Tear,  
let him Build : And he that would be  
Merry for Ages, let him Improve his  
Land.*

## *Marriage.*

**H***oly Marriage (says St. Austin)  
is better than proud Virginity.*

## *Meekness.*

**T***heodosius Senior, Commanded,  
That he that Reviled and spoke  
Evil of him should not be Punished, be-  
cause if it proceeded from levity, it is  
not to be regarded ; if of Madness, it  
was to be pittied ; if of Injury received,  
it is to be Pardoned in them.*

*Malice.*

*Malice.*

**O**rigen saith, *That Gods Providence hath ordered all things for some End or Purpose*: He made not *Malice*, and tho' he can restrain it, yet he will not; for if *Malice* were not, *Virtue* should not have a contrary, and so should not shine so clear: For the *Malice* of *Joseph's* Brethren was the means whereby God brought many admirable works of his Providence, as the Story sheweth.

*Mass.*

**A**T *Rome*, saith *Luther*, I heard them say *Mass* in such a manner, as I detest them: For at the Communion Table, I heard Curtesans laugh and boast of their Wickedness. And others, concerning the Bread and Wine on the Altar, saying, *Bread thou art, and Bread thou shalt remain:*  
*Wine*

*Wine thou art, and Wine thou shalt remain.*

## *Martyrdom.*

**I**GNATIUS said of his Tormentors, That the Lions Teeth are but like a Mill, for tho' it bruise yet wasteth not the good Wheat, only prepares and fits it to be pure Bread: *Let me (says he) be broken by them, so I may be a pure Manchet for Heaven.*

Mr. *Latimer* being ready to be burnt, said, *God is faithful, that will not suffer us to be Tempted above that we are able, &c.* When the Fire was brought, he said to Bp. *Ridley*, *Be of good Comfort, Brother, and play the Man, we shall this day light such a Candle by Gods Grace in England, I trust shall never be put out.*

Mr. *John Philpot*, in a Letter which he wrote to Mr. *John Careles*, then a Prisoner in the *Kings-Bench*, he thus writes,



writes, *I am in this World in Hell, and in the shadow of Death, but he that for my deserts hath brought me down into Hell, shall shortly lift me up into Heaven, where I shall continually look for your coming, and others of my faithful Brethren in the King's-Bench. And tho' I tell you I am in Hell in the judgment of the World, yet I assuredly feel in the same, the Consolation of Heaven: Praised be God, their loathsome and horrible Prison is pleasant to me.*

## *Mercy.*

**C***hrisostom* says, God had rather Men should love him, than fear him; to be called Father, rather than Master: He wins by Mercy, that he may not perish by Justice.

Only a Godly Man knows how to make use of Mercies.

**I**

**Neat-**

*Neatness.*

**S**ir *Edward Cook* was wont to say,  
It is profitable to be *Neat*, that the  
outward *Neatness* of the Body may  
be a moniter of the purity of our  
Souls.

*Negotiating.*

**U**SE such Persons as affect the Busi-  
ness wherein they are to be Em-  
ploy'd, for that quickneth much, and  
such are fit for the matter: As bold  
Men for Expostulation; fair spoken  
Men for Persuasion; crafty Men for  
Enquiry, and Observation; Fro-  
ward and Absur'd Men for Business  
that doth not well bear out it self:  
Use such as have been Lucky, and  
prevailed before in things wherein  
you have employed them; for they  
will

will endeavour to maintain their Prescription: It is better found a Person with whom he deals a far off, than to fall on the Point at first, except you mean to surprise him by some short Question. *Lord Bacon's Essays.*

## Nobility.

**N**obility without Virtue is a Disgrace; Virtue without Nobility is low; but Nobility adorned with Virtue, and Virtue embellished by Nobility, raiseth a Man as high as Nature reacheth; and he in whom these two Concur, have all the Glory a Man can attain unto (that is) both an inclination and a power to do well. *In the Life of Francis Talbot, Earl of Shrewsbury.*

*Obedience.*

**L**ET it be thy serious and fixed purpose every Morning (through the assistance of Grace) not willingly or knowingly to commit any Sin, or to do any thing, thy Conscience shall tell thee is displeasing to God; but if contrary to thy serious intention through Infirmary, sudden Surprisal, violence of Temptation, or Incogitancy, thou do'st at any time fall, humble thy self before the Lord, bewail and confess thy Faults with sorrow and grief, and speedily recover thy self by a serious Repentance, by flying to the Blood of Christ for Pardon.

Our Natures must be renewed before the Command can be rightly obeyed,  
*Mat. 7. 18.*

Whatsoever a Mans performances are, they cannot be called Obedience whilst.

whilst the Heart remains unregenerate, because the Principle is false and unsound : Every duty done by a Believer is accepted of God, as part of his Obedience to the Will of God, tho' it be done in much weakness ; because, tho' the Believers hand is weak, yet his Heart is right ; the Hypocrite may have the most active Hand, but the Believer hath the most faithful and sincere Heart.

Our applying to God, through Jesus Christ ; (*id est*) our address to the Father, through his Son (begetting in us a sense of that Love which our Saviour had for us) cannot but kindle returns of Love suitable to it ; and that must needs reform the inward Man ; upon which, purity and holiness of Life, will certainly follow.

Right Obedience to Christ : First, It must be Evangelical. 1<sup>st</sup>. For the Matter of it, *Ye are my Friends, if ye do whatsoever I command you,* John 15. 14. 2<sup>ly</sup>. To the manner of it, according to what God requires of us : *God is a Spirit, and they that worship him, must worship him in Spirit and Truth,* John 4. 24. 3<sup>ly</sup>. The ground of it; *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the World to save Sinners; of whom I am chief,* 1 Tim. 2. 15. Secondly, It is an Universal Obedience, *Numb. 14. 24. But thy servant Caleb, because he hath another Spirit with him, and hath followed me fully; him will I bring into the Land, &c.* Psal. 119. 6. *Then shall I not be ashamed, when I have respect to all thy Commandments.* Thirdly, It is a continual Obedience, Psal. 119. 112. *I have enclined my Heart to perform thy Statutes always, even unto the end.*

God is never absent, tho' the wicked have him not in their Thoughts ; where he is not by Favour, he is by Punishment and Terror. *Greg. the Great.*

## *Painting of Faces.*

**T**HEY that love to Paint themselves in this World, otherwise than God hath made them, may justly fear, that at the Resurrection, their Creator will not know them. *Cyprian.*

## *Passions.*

**I**T is the greatest Slavery in the World, to be subject to ones own Passions. *Justin Martyr.*

I 4 Pati-



## Patience.

**O**Ther Graces are but the parts of a Christians Armour, but *Patience* is the whole Armour of the Man of God; the Enemy foils us without it, but we foil him with it, *Ignatius*.

*O that I could live (says Mr. Corbet) by Faith, in this time of Affliction; I endeavour to press upon my Soul those Arguments which the Scripture affords with Patience, and Long-suffering, with Joyfulness; but this will not do the Work, except the Spirit of Faith and Patience be given from him, from whom comes down every good and perfect Gift: I do pray, I do cry to my Father, that he would give me the gracious Spirit, according to his Promises, that I may shew forth the Power of his Grace, and that I may not Dishonour him.*

A Soul patient when Wrongs are offered him, is like a Man with a  
Sword

Sword in one hand, and a Salve in the other; could wound, but will heal, *Alexander of Hales.*

Do not promise to thy self that which God never promised thee. This heals the evils that arise from vain hopes, and cools the anger of those Sores that are caused by frustration of our Expectations. It is lawful to desire several things which are uncertain, if God sees them good for us; but let us not promise to our selves any of them. Do not entertain thy thoughts with promises of Contentment in such a relation, in such a condition, nor success in such an Enterprise, no, tho' thou goest about it wisely; but promise to thy self pardon of Sin and Eternal Life, if thou do thy Duty, and the Grace of God to do it, if thou pray for it and wilt use it; for this our Merciful Father hath promised. And if we will hope for any thing, let it be (as I said before) in the days of our Sorrow and  
Adver-

Adversity, to support our Heaviness;  
but not in the days of our Prosperity,  
to please our Fancies.

## Parents.

**P**arents ought to offer these things  
to their Children, as Instructions  
both in God's Word, and Human  
Arts, which preserves them from  
Idleness and Folly, gives them Wis-  
dom, and learns them Subjection and  
Obedience to their Superiours. *Justin Martyr.*

## Peace.

**W**hat will it avail thee to Dispute  
soundly of the Trinity, if thou  
be void of Humility, and art thereby  
displeasing to the Trinity: high Words  
surely never make a Man, neither  
Holy nor Just; but a Vertuous Life  
makes

makes him dear to *God*: I desire rather to feel *Compunction*, than to understand the *Definition* thereof. If thou dost know the whole *Bible*, and the *Sayings* of all the *Philosophers* by *Heart*, what would that profit thee, without the *Word of God*: *Vanity of Vanity*, all is *Vanity*; but to fear *God*, and him only, this is the highest *Wisdom*, by contempt of the *World*, to attend the *Kingdom of Heaven*. It is *Vanity* then to tend after *Perishing Riches*, to hunt after *Honors*, to climb to high *Dignities*, and to labor after that, for which we afterwards suffer more grievous *Punishments*. *Vanity* it is to wish to live long, and carelessly to live well. *Vanity* it is to mind only this present *Life*, and not to foresee these things that are to come. *Vanity* it is to stay and set thy love on these fading and *Perishing* things here below, and not to hasten thither where everlasting *Joy* is permanent.

Call

Call often to mind that Proverb, *The Eye is not satisfied with seeing, nor the Ear with hearing*; endeavor therefore to withdraw thy Heart from these Visible things, and turn thy self to the Invisible; for they that follow their Sensuality shame their own Consciences, and lose the favor of *God*.

Thou must labor to break thy Will in many things, if thou wilt have Peace and Concord with others. It is no small thing to live in Christian Communion. It is no small thing to dwell in Religious Communion, and to converse therein without Complaint, and persevere therein faithfully till Death. Blessed is he that hath then lived well, and persevered therein till Death.

The Kingdom of *God* is within you, (saith the Lord) turn thee with thy whole Heart to *God*, and forsake this wretched World, and thy Soul shall find rest. Learn to despise Exterior things, and to give thy self Inferior,  
and

and thou shalt perceive the Kingdom of *God* to come into thee; for the Kingdom of *God* is Peace; and within, the Holy Ghost, which is not given to the Wicked: *Christ* will come unto thee, and shew thee his Consolations, if thou prepare for him a worthy Mansion within thee: All his Beauty and Glory is within, and there he pleaseth himself; the Inward Man he often Visiteth, and hath with him sweet Discourses, much Solace, much Peace, and wonderful Familiarity.

O faithful Soul, make ready thy Heart for this Bridegroom, that he may vouchsafe to come into thee, and dwell within thee: *If any love me he will keep my Words*, and we will come and make our Abode with him: Give therefore admittance to *Christ*, and deny entrance to all others. When thou hast *Christ*, thou art Rich, and he will suffice thee; he will be thy faithful and provident Helper in all things, so that thou shalt not need to trust in Men;

Men ; for Men are quickly changed and quickly fall ; but *Christ* remaineth firm, and standeth sure unto the end.

Blessed is he that understandeth what it is to love *Jesus* : Thou ought'st to leave thy beloved Creature, which is not worthy of thy Heart, and set it on *Jesus Christ*, who hath the only right to it : for if thou fix thy Love on the Creature thou wilt find it deceitful, and to fail thee then when thou standest in most need of help : whereas *Jesus Christ* will never fail thee of help at all times, but especially when there's most need ; who hath said, *I will never leave thee nor forsake thee.*

I will hear what the Lord will speak in me ; Blessed is the Soul that heareth what the Lord speaketh in her, and receiveth from his Mouth the Word of Comfort : Blessed are those Ears that receive the sound of the Divine Voice, and listen not to the Voice  
of



of the World : Blessed are those Ears which hearken not to the Voice that soundeth outwardly, but to the Truth that soundeth inwardly : Blessed are those Eyes that are shut to outward things, and open to those things that are Internal : Blessed are they that enter into the Inward Man, and endeavor to prepare themselves more and more by daily Excellencies to the attaining of Heavenly Secrets : Blessed are they that delight to converse with *God*, and rid themselves of all Worldly Impediments. Consider these things, O my Soul, and shut the door of thy sensual Desires, that thou might'st hear what thy *God* saith unto thee. Whatsoever I can desire or imagine for my Comfort, I look for it not here, but hereafter ; for if I should alone have all the Comforts of the World, after that his Master hath forgiven him Ten Thousand Talents to forgive his Fellow Servant an Hundred Pence.

It is in vain to come to the God of Peace, without Peace ; or to Pray for the Remission of our own Sins, without Forgiveness of others ; we must not come to make an Attone-ment with *God*, without Forgiveness of others ; we must not come to make an Attonement with *God* at the Altar, before we have made Attone-ment with our Brother in our Hearts.

*God* giving us *Peace* and *Content*, we must give him *Content*, by Obey-  
ing him, or else we do not love him. A Man is well-pleased with Himself and his own Actions, when he doth that which his own Conscience tells him he ought to do ; and is then of-  
fended with himself, when he goeth against the Light of his own Mind, neglecting his Duty, or doing that which is contrary to it. *Tillotson* on *Psal.* 159. 156.

O how good is it, and tending to *Peace*, to be silent of others Faults, and not to believe promiscuously of them,  
all

all that's said, nor easily to repeat what we have heard, to lay our selves open to Fear. *De Kempis, 257.*

Use not Animosity and Contention in any matter that may be brought to a good Issue, in the way of Peace. We are apt to hinder our Peace, by dreading and fearing those Troubles it may be he never intended to bring upon us. *Mr. Butler, our Minister.*

He that seeketh Liberty and Ease, shall ever live in Disquiet; for one thing or other will displease him. *De Rempis, 82.*

As far as is lawful, let us become all things to all Men, that we may live in Peace and Quietness; And let's not, by a Tumultuous handling of any Matter, give them occasion to oppose themselves unto us.

It is true, that to lift up our Hands pure unto *God*, we had need to wash them in a better Innocency than our own; and the purest have need to be wash'd in the Blood of *Jesus Christ*.

*David* himself having said he would wash himself in Innocency, *Psal.* 36. And soon after, *But as for me, I will walk in mine Integrity*; Immediately upon that, to Redeem and have Mercy upon him; yet *God* requires our Innocency, which he examines as a Gracious Father, not as a severe Judge. He looks more to the Sincerity of our Hearts, rather than the Perfection of our Actions, giving Peace to the Penitent Soul void of *Hypocrisie*, *Psal.* 32. 2, *Blessed is the Man to whom the Lord imputeth not Iniquity; and in whose Spirit there is no Guile*; that walketh before him, knowing his Infirmities, and together with Confidence, knowing *God's* Mercy, and the certainty of his Promises. *Peter Du Moulin*, 65.

Our Confidence in *God*, by the Merit of his Beloved Son, is the Ground of *Peace* and *Content*; but that Confidence is fed by Works, we bear Testimony by our Faith; as by the Respiration,

piration, we know that a Man is alive ; so the exercise of Good Works, is together the Work of Faith, and the way to maintain the Spiritual Life.

Doctor *Edward Fox* Discoursing one Day, (when Embassador of terms of Peace) he said, *Honourable ones last long, but Dishonourable ones no longer than Kings have Power to break them : The surest way therefore to Peace, said he, is a constant preparedness for War.*

The only Foundation of the Peace of the Soul, and contentment of Mind, is that Peace made for us, which *God* by his only Son *Jesus Christ*, who hath taken our Sins upon himself, and in consequence the Punishment ; giving us in exchange his Righteousness, and consequently the Reward of it ; since by it we appear Righteous before *God*. This is the Summary of the Gospel ; it is the only Comfort of the Faithful, that being Justified by Faith, we have Peace with *God*, through *Jesus Christ* our Lord. Without that Per-

swasion, all the Moral Precepts, and all the Reasons of *Philosophy*, cannot set the Mind at rest, much less the Riches, Honors, Pleasures, and Pastimes of this World: for who can have Peace with himself, whil'st he is in Dissention with *God*; and who can have Peace with *God*, but by the Mediation of his Beloved Son, *Jesus Christ*, there being no other Name, under *Heaven*, by which we must be Saved.

What tho' my Sins be great; yet they are less than the Merit of *Jesus Christ*; no Sin so great that it ought to take away the Confidence of *God's* Promises; no Sin so great that it may Damn a Soul beaten down with Contrition, but together raised by Faith, and wash'd in the Blood of the Son of *God*: Indeed the remembrance of my Sins must be bitter unto me; yet that Bitterness must be Drowned in the Joy of Salvation, and my Repentance must be a step, and not an hindrance to my Confidence: And to maintain this

this Peace, we must first make it our earnest task to make our selves sure of our Peace with *God*, by a lively Faith, whereby our Hearts may be Purified from Evil Works, and made Fertile in all Fruits of Holiness; for hereby we shall have Peace with our selves, and shall be Masters at home: Also this Peace with *God*, brings Peace with our Neighbour; for he that hath a Comfortable feeling in his own Conscience, that *God* is reconciled with him, will easily be reconciled with his Brethren, holding it a point of Equity, Generosity, and Gratefulness, after that his Master hath forgiven him *Ten Thousand Talents, to forgive his Fellow Servant an Hundred Pence.*

### *Perfection.*

**A**S to the strict, absolute, and legal knowledge of *Perfection*, so there is none perfect in this Life: for as *Prov. 29. 9. Who can say, I have*



*made my Heart clean and pure from my Sin:* In this sence there never was in the Earth one perfect Man except *Adam*, before his Fall, and that Man *Christ Jesus*: But then there is an Evangelical Perfection, that speaks Perfection in a qualified and Gospel sence; and thus every good Man is a Perfect Man, even whilst he is here upon Earth: Take this in Five things, 1. He is Perfect as to his Justification, in the first moment of a Sinners Believing, 2. He is perfectly Justified, 3. His Sins being fully Pardoned, 4. His Guilt fully Expiated, 5. His Person made completely and perfectly Righteous, thro' the Imputation of *Christ's* perfect Righteousness, imputed unto him (for he that hath perfect Righteousness upon him, hath perfect Righteousness.) Sanctification is a Progressive Act, that goeth on by little and little, step by step, by degrees: But Justification is of a different Nature, that is a continued, but not a Pro-

Progressive Act: We are not Sanctified all at once, but are Justified all at once; and all the Successive Pardons that we have for Sin, are but the effect of one continued Justification, as that is particularly applyed and drawn forth. Justification is, *Simul & semel*, altogether at once, as the Schools speak.

Little Grace is perfect, in as much as it is continually growing up to Perfection, *Phil. 3. 22. Prov. 4. 18. Dr. Jacomb.*

*Spencer Compton*, Brother to the Right Honourable the Earl of *Northampton*, calling to himself Reverend Persons, as Bishop *Morley*, and *Dr. Earls*, when he was on his Death-Bed at *Bruges*, he raised himself on his Pillow, and held forth his Hands, as tho' he were embracing one, saying, *O my Jesus!* Intimating the Comforts that flowed in and from the Holy Jesus into his Soul. After which holy Extasie, composing himself to a

calm and serious Discourse, he said to the Standers by, *O! do good, and keep close to the Principles of the Christian Religion.*

## *Publick Good.*

**S**IR John Fines said, *He is High that serves a Princes private Interest: He is always so, that is Careful of the Publick Good.*

## *Parents and Children.*

**T**Hree things there are ( was Sir Anthony Cook's saying ) before whom I cannot do amiss. 1. *My Prince.* 2. *My Conscience.* 3. *My Children.* Seneca told his Sister, *That he could not leave her a great Portion, but he would leave her a good Pattern.* Sir Anthony would write to his Daughter Mildred, *My Example is your Inheritance, and my Life is your Portion.*

*Pro-*

## Prophecy.

**H**E that will see what shall be, let him consider what hath been: As Sir Richard Weston said, *There is the same desires of Honour and Interest in every Age, that were before it.* So that, as Machiavel observes, *It is very easie with him that useth Diligence, and examineth past Occurrances, to serve himself of those Remedies which were in use among the Ancients; or if they fail, to devise what is most like them.*

## Perseverance.

**E**phraim Sims says, *That the resolute Traveller knows his Journey to be Long, and the Way Dirty; yet goes on in hopes to come to his House.* So let a Christian, tho' the way to Heaven be narrow, tho' it be set with Troubles and Persecutions, yet let him go  
on

on till he hath finished his Course  
with Joy, for Heaven is his Home.

## *Pleasures..*

**W**E must deal with *Pleasures*, as  
we do with Honey; only touch  
it with the tip of the Finger, not  
with the whole Hand, for fear of a  
Surfeit. *Bead.*

## *Poverty Spiritual.*

**H**E is poor whose Soul is void of  
Grace, and not whose Coffers  
are empty of Money: Contented Po-  
verty is true Riches. *Greg. the Great.*

## *Prosperity.*

**S**IR John Fineux said, That no Man  
Thrived, but he that Lived as if he  
were the First Man in the World, and  
that

that his Father was not Born before him.

## Protection.

**D**efend me (said Luther to the Duke of Saxony) with your Sword, and I will Defend you with my Pen. Maintain my Power (says the Minister of State to his Sovereign) and I will Support your Majesty.

## Protestant and Papist.

**S**IR Henry Wotton, being in a Popish Chappel, a Merry Papist that knew him, sent a Paper to him with this Question: *Where was your Religion before Luther?* Under which he writ, *Where yours is not; that is, in the Written Word of God.*

Preach.

*Preaching and Preachers.*

**S**IR *Augustine Nicols*, loved plain and profitable Preaching, being wont to say, *I know not what you call Preaching, but I like them that come nearest my Conscience.* The Speech of *Julius Cæsar* is commonly known: *Oportet eim parutare[m] stantem mori.* Which Bishop *Jewel* alter'd, and apply'd to himself; *Decet Episcopum concionantem stantem mori.*

*Pilgrim.*

**A** Christian at home in his House, must think himself a Stranger; and that his Country is above, where there be no Strangers. *Austin.*



## Providence.

**R**emember always that God Rules the World, and those things that are Accidents with us, are *Providence* with Him; and let this quiet thy Heart.

The Earl of *Arundel*, when the rest of the Council were for the Dealing with the Queen of *Scots* underhand at a distance, he was to Deal with her plainly, and said to the Queen: *The Wisdom of the former Age was so Provident, that it needed not; and so plain, that it admitted not Shifts.*

*Peter Lumbard* said, *The instruction of Words, is not so Powerful as the Exhortation of Works; for if they which Teach well neglect to do well, they shall hardly profit their Auditors.*

That in a great number of People of several Ages and Conditions (who are like an Harp with many Strings) it is hard to give every one such a  
Touch

Touch, as may please all, and offend none. *Naziansen.*

## *Preaching.*

**L**ET none Glory in the Gift of Preaching, in that they Edifie more by them; for they are not Authors of Grace, but Ministers.

It is hard to be Serious in hearing him, whom I think is not Serious in himself who Preacheth it; if I apprehend he Trifles, it is a great Temptation to me to do so too.

## *Pride.*

**R**EMEMBER that they that *Pride* themselves in Silk Apparel, cannot lightly put on the Holy Jesus Christ. *Cyprian.*

Thou boastest thy self of thy Wealth, Honour, Strength, Beauty; consider what thou art by Sin, and what

what thou shalt be in the Grave, and thy Plumes will fall ; for every Proud Man forgets himself.

He that begins to grow Better, let him beware least he grow *Proud* ; least Vain-glory give him a greater overthrow than his former Vices. *Isedore.*

To be Content, have a little Esteem of thy self : *Superbus & aracus nunquam quiescunt* : No Man Whispers, but a *Proud* Man is disturbed ; whereas the observance of this Rule, will make us say when we are Contemned and Dispised, that they cannot think so low of us, as we of our selves, and then we shall not be moved : It will help us in Poverty, Sicknes, and all Misfortunes, whilst we say less than the least of God's Mercies.

### *Prayer.*

**T**Hat *Prayer* that is pure and holy, entereth into the Heavens, and returneth not empty : It is a shelter to  
the

the Soul, a Sacrifice to God, and a Scourge to the Devil.

*Austin's Prayer was, Lord, first give me what thou requirest, and then require what thou wilt. And he that Prayeth well, cannot choose but Live well.*

Mr. Perkins, upon his Death-Bed, said to his Friends, praying for the ease of his Pain, *Pray not for the ease of Torments, but for the encrease of my Patience.*

He that Prays for the good Things that he hath not, doth not seek for that which is good, but that which seems to be good.

Oh! what do I inwardly suffer, when in my Mind I consider Heavenly Things; and presently in my Prayers, a multitude of Carnal Imaginations present themselves before me. My God, be not far from me; depart not in thy Wrath from thy Servant; cast forth thy Light and scatter them; send forth thy Darts, and

and break all the Imaginations which the Enemy casts in: Gather in, call home my Senses unto thee, make me forget all the things of this World; grant me to cast away speedily the imaginations of Wickedness. Succour thou me, thou everlasting Truth, that no Vanity may move me; come Heavenly Sweetness, and let Impurity fly from before thee: Pardon me also, and mercifully forgive me, as often as I think of any thing else besides thee in Prayer. I do humbly confess I am wont to be subject to many Distractions, for I confess I am not there where I do corporally stand or sit, but there am I, whither my Thoughts do carry me; where my Thoughts are, there am I. There are oftentimes my Thoughts where my Affections are, that offer themselves quickly unto me, which is naturally delightful, and by custom pleasing.

*Tho. de Kempis, 268.*

If thou be in God, Christ is thy Father; and therefore in Prayer, thy Applications are to thy Father, *Mat.* 7. 7.

If we being evil, know how to give good things, whatsoever thou canst expect from thy Earthly Father; so much, and much more, may'st thou expect from thy Heavenly Father, patience to bear with thy Infirmities and Failings, *Psal.* 78. 18. compassion to pity thy Sufferings, *Psal.* 103. Goodness to supply thy Wants, Justice to revenge thy Injuries, *Psal.* 105. 14.

Those Prayers that are from the workings and sighings of God's Spirit in us, from sincere Hearts lifted up to God, through the sense of our own Emptiness, and from God's infinite Fulness, that are suited to God's Will, and the great Rule of Prayer, that are for Spiritual things more than Temporal, that are accompanied with Faith and dependance; these Prayers speak a Man altogether a Christian.

*Mead.* A

## A Prayer for Purging the Heart, and for obtaining Heavenly Wisdom.

**S**trengthen me, O God, by the Grace  
of thy holy Spirit; give me to be  
strengthened in the inward Man, and to  
empty my self of all unprofitable Care  
and Anguish, not to be drawn away by  
sundry desires, either mean or precious,  
but looking upon all things as passing a-  
way together with them; for nothing is  
permanent under the Sun, where all  
things are vanity and vexation of Spi-  
rit; Oh, how wise is he that consi-  
dereth of them! *Tho. de Kempis,*  
112.

## A Powerful Letter.

**I**N a Letter to King Henry the VIII.  
it is concluded thus: Wherefore  
Gracious King, have pity on your  
L 2 Soul,



Soul, and consider that the Day is even at hand, when you shall give an Account of your Office, and the Blood that hath been shed with your Sword. In which day, that your Grace may stand stedfast, and may have your *Quietus est* sealed with the Blood of our Saviour Jesus Christ, which will only serve at that day; is my daily Prayer, &c.

### *Our Persecutors.*

**F**Ret, Fume, and Gnash the Teeth, to hear that we under these grievous Afflictions, can be so Merry; let us Pray instantly, that this Joy may never be taken from us, for it passeth the Delights of this World: *This is the Peace which passeth all Understanding.* This Peace, the more it is chosen, and possessed with, the more they feel it; and therefore cannot faint, neither by Fire nor Water.

*Pro-*

*Prosperity.*

**H**ere lies the danger of a pleasing Condition, in regard of Pleasures, Credit, Delights, Riches, Friends, Habitation, Health, or any inferiour thing, the more of Good that seemeth to be in them, (as distinct from God) the more Dangerous; for they are more like to stand up in Competition with him, and carry it with our partial and blinded Souls in the Competition. Remember this, if you love your selves, when you would have all things about you more Pleasant and Lovely, here lies the danger of a prosperous Condition and State. On the contrary, here lies the blessed benefit of Adversity, which if Men were not Brutish and Unbelieving, they would heartily welcome it as the surest Condition. *Mr. Baxters Rest 3d Part, 216.*

*Papist.*

**M**Y Lord of Worcester (being a *Papist*) had this Maxim, *That he would not be Disordered within himself; only because things were out of Order without him.*

Queen Elizabeth was wont to say, *That my Lord of Worcester had Reconciled what she thought Inconsistent; A stiff Papist to be a good Subject.*

*Punishment.*

**W**hensoever God Punisheth, he doth it for just Cause, and the Godly never accuse him of Rigour as the Wicked do; but acknowledge, that in themselves is just cause why they should thus intreat them, *Dan. 9. 7. Why should a Living Man complain, for the Punishment of his Sins.* Hale, 130.

*Reason.*

*Reason.*

**I**T's Human to use *Reason* rather than Force; and a Christian to seek Peace and ensue it.

*Reformation.*

**I**T would be an easie matter (says *Malvezzi*) for Favourites to Reform Kings Palaces, if it were not an hard thing to Reform their own Houses.

*Regiment of Health.*

**T**O be chearfully disposed at Hours of Meat, Sleep, and Exercise, is one of the best Exercises of long lasting: As for the passions and studies of the Mind, avoid Envy, Anxi-

ous Fears, Anger, fretting Inward, subtile and knotty Inquisitions, Joys and Exhilarations in Excess, Sadness not Communicated; entertain Hopes and Mirth, rather than Joy; variety of Delights, rather than Surfeit on them. *Lord Bacon's Essays*, 188.

## *Rejoycing at Death.*

**M**R. Edward Deering said, *As for my Death, I bless God I feel and find so much inward Joy and Comfort in my Soul, that if I were to make my Choice, whether to Live or Die, I would a Thousand times rather choose Death than Life, if it may stand with the good Will of God: And shortly after he Died, in the Year of our Lord Christ, 1576,*

*Religion.*

*Religion.*

**R**eligion, and the Practice of its Vertues, is the Natural state of the Soul, the condition to which *God* designed it: As *God* made Man a reasonable Creature, so all the Acts of Religion, are equal and suitable to our Natures, and our Souls are then in Health, when we are what the Laws of Religion require to be, and to do what they Command us to do. Dr. Tillotson.

The great Principals of *Religion*, are, *Knowledge, Faith, Remembrance, Love, and Fear*; by all which, the Scriptures express the *Whole Duty of Man*: Now, why these are put for the whole of Religion, is, Because *Remembrance, Love, and the Fear of God*, are such Powerful Instruments for to make them Religious, that where any one of these really is, all the rest, together with

with the true and genuine Effects, are supposed to be.

The Earl of *Leicester*, in Queen *Mary's* Days, although allowing himself in some things very inconsistent with Religion, came at last to this Resolution: *That Man differed not from Beasts, so much in Reason, as in Religion, and that Religion was the highest Reason; nothing being more Rational, than for the supream Truth to be Believed; the highest Good to be Embraced; the first cause and Almighty Maker of all things to be Owned and Feared; and for those that were made by God, and live wholly upon him, to Improve all for him, and live wholly to him, according to the Apostle, Give up your Souls and Bodies to him, which is your reasonable Service.*

It is a great Deceit to measure the Substance of our Religion by the Bulk of our Profession; and to judge of the strength of our Graces, by the length of our Duties. The Scripture speaks of some that *having a form of Godli-*  
ness,



*ness, deny the Power*; that is, do not live in the Practise of those Graces they pretend unto in their Duties.

He that pretends to Godliness, by a specious Profession, and yet doth not Practise Godliness by an Holy Conversation, he hath the *form of Godliness, but denies the Power*, 2 Tim. 3. 5.

## *Repentance.*

**I**F thou be backward in thoughts of **Repentance**, be forward in the thoughts of *Hell*; the burning Flames whereof, only the Tears of a Penitent Eye can extinguish. *Tertullian.*

When Gold is offered to thee, thou usest not to say, *I will come again to Morrow and take it*, but art glad at the present Possession; but Salvation being offered to our Souls, few Men hast to embrace it. *Ambrose.*

Remember that God promised Forgiveness to Repentant Sinners; yet he

he doth not promise that he shall have time till to Morrow to Repent.

*Aquinas.*

Mr. Corbet was wont to say, *That upon the best Judgment I can make of the Nature of Sin, the frame of mine own Heart, and course of Life; I know no Sin lying upon me, which doth not consist with Natural Repentance, and with the hatred of Sin, and with an unfeigned consent, That God be my Saviour and Sanctifier, and with the loving of God above all.*

*I have done what in me lies to call to remembrance all my remarkable Sins, from my Childhood and Youth till now; and, as far as I can judge, I have repented of them generally and particularly, and now repent of them all, from the bottom of my Heart, with a self Abhorrency, if I know my own Heart, and by the strictest and most Impartial search that I can make.*

What profit can it be to thee, to bewail that Sin which thou wilt not fore-

forego? What Reward can'st thou expect for that Obedience which so soon fainteth? What Comfort in that Joy that is but Temporary? *Vid. Sorrow.*

## Righteousness.

**T**HE Righteous doth follow the Lamb, because they are washed in the *Blood of the Lamb*, *Rev. i. i. 17. 14. i John 17.* for as soon as we are united with *Christ*, our Sins are upon him, and his Righteousness upon us, &c. *Dier 153. Isa. 61. 10. That he may present to himself a glorious Church,* *Eph. 5. 21.*

There is but one Sun in the World, and but one Righteousness, and one Communion of Saints: If I were the most Excellent of all Creatures in the World: If I were equal too in Righteousness to *Moses, Isaac, and Jacob*, yet had I reason to confess my self a Sinner, and that I could expect no  
Sal-

Salvation but by the Righteousness of *Jesus Christ*; for we all stand in need of the Grace of G O D.

*I would fulfil all Righteousness (says Mr. Corbet) and owe nothing to any Man but Love: I had rather an hundred-fold suffer Wrong, than do Wrong.*

As *Baptism* is said to save us, so other Duties too, our *Righteousness*, which the Law of Works requires, and by which it is satisfied, is wholly in *Christ*, and not one grain in our selves; nor must we dare to think of patching a Legal *Righteousness* of *Christ's* and our own together; that is, that our Doings can be the least Satisfaction for our Sins or proper Merit; yet our selves must perfectly fulfil the Conditions of the New Covenant, and so have a Personal Evangelical Righteousness. *Baxter's Rest.*

*Revenge.*

*Revenge.*

**C**ONSIDER how you daily wrong *God*, and you will not be easily enflamed with Revenge against others that have wronged you.

Keep down thy Heart by this Consideration, that by Revenge thou can'st not satisfy a Lust; but by Forgiveness, thou can'st Conquer a Lust. *Flavel*, 123.

*Resignation.*

**I** Will Trust *God* in his Way; I will strive against an over-timerous Solicitation for my Salvation, and will commit my self to *God*, who is the Infinite Goodness and Love, and I will lye down and take my Repose therein. *Mr. Corbet's Enquiry.*

I will

I will labor in the Work of Resignation, that my Will may be confined to, and included in the Will of *God*.  
*Ibid.*

It will never be well with us, till we Cordially resign up our selves, and all our Relations; yea, and all our Interests and Concerns to *God's* dispose, and say, *Not my Will, but thy Will be done.*

Lay thy Heart to rest in the Will of *God*, for there is no other rest for the Soul to be thought of.

It is not fit or likely, that our Wills should be the Rule of *GOD's* Actions.

### *Reward.*

**M***Y Alms-Deeds* shall be Graciously *Rewarded*, not for my Works sake, but for thy Promise sake; not for my own sake, but for my Saviour's sake: Lord, I can Merit nothing  
at

at thy hands, but by thy own Mercy.  
*Vid. Tit. Fasting.*

## *Riches.*

**O**F *Riches*, there is no real use, unless it be in the distribution, the rest is but Conceit: so saith *Solomon*, where much is, there are many to consume it; and what hath the Owner but the sight of it with his Eyes. *Lord Bacon.*

Remember that thou hast nothing of thy own, but all is the Lords, and so accordingly use all thou hast to no Carnal Interest, but to serve him, as being wholly Devoted to him.

I made it my choice, rather to be Poor here, and Rich in the Life to come, than to be Rich here, and Lost in the Life to come.

As a Boat over-laden sinks, so much Wealth drowns a Man in Perdition.  
*Chrysostome.*



If a Man wants Wealth, it is not to be unjustly gotten: If they have it, they ought by Good Works to lay it up in *Heaven*. *Austin*.

Mr. *Bradford* answered *Gardiner*, concerning the Sacrament, *My Lord*, *I do not believe that Christ is Corporally present in the Sacrament, but that he is present there to the Faith of the due receiver.*

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## *Satisfaction.*

**W**E are every where in Scripture said to be *Ransomed, Redeemed, Purchased, Bought with a Price*; and that must needs be by a valuable Consideration made. *Justification Evangelical*, 88. 1 *Pet.* 1. 18, 19.

*Scrip-*

( 163 )

## Scripture.

**W**hen the **Scripture** wants a Tongue of Expression, we need not an Ear of Attention; we may safely knock at the Council Door of God's Secrets; but if we go further, we may be more Bold than Welcome. *Cyril of Alexandria.*

*Basil*, when he had read the Bible over, he said, *It was a Physician's Shop of Preservatives against Poysonous Heresies; a Pattern of profitable Laws against Rebellious Spirits; a Treasure of most profitable Jewels against Beggarly Elements; and a Fountain of most pure Water, springing to Eternal Life.*

## Sanctification.

**S**anctification, and the *New-Creature*, are no less than for a Man to be brought into an Intire Resignation

of his Will, to the Will of *God*, and to live in the offering up his Soul continually in the Flames of Love, a whole Burnt-Offering to *Christ* : And how little, says he, are many of those who profess Christianity, experimentally acquainted with this Work on their Souls. *Bishop Usher.*

The Work of *Sanctification*, that is true and effectual, is a Work of the Spirit of *God* on the Soul, enabling it to the Mortification of all Sin, and to the Obeying of every Command to work with *God* in all well-pleasing. *Rom. 8. 13. 1 Pet. 1. 2. Heb. 23. Mead.*

There is an Inward and an outward *Sanctification* ; Inward *Sanctification* is that which deals with the Soul and its Faculties, as Understanding, Conscience, Memory and Affections. Outward *Sanctification* is that which deals with the Life and Conversation ; both these concur to make a Christian indeed. *Thes. 5. 23.*

## *The Sacrament of the Body and Blood of Jesus Christ.*

**T**his is my Body, by the Word [ *This* ] our Saviour meant, *This Bread*, is Infinitely plain to any that is unprejudiced. What did he take? the Text tells you, he took [ *Bread* : ] What he took, he also Blessed, Broke, and Gave [ *This* ; ] he said, *Take, Eat*, and then adds, [ *This* ] is my Body; this will be put out of doubt, if by the following [ *This*, ] in those Words [ *This is my Blood*, ] by [ *This* ] be meant [ *This Cup*, ] no reason can be assigned why [ *This* ] in *Mat. 26. 26.* should not denote [ *This Cup*, ] if [ *This* ] ver. 28. denote [ *This Cup* : ] It is true, that St. *Matthew* and St. *Mark*, having mentioned the [ *Cup*, ] which *Jesus* Took, Blessed, and Gave, tell us, that

*Jesus* said, [*This is my Blood;*] and tho' it be plain, from what goes before, that by [*This*] be meant [*This Cup:*] Yet we have further proof of it still; for, whereas *St. Matthew* and *Mark* say only [*This,*] *St. Luke* and *St. Paul* say, [*This Cup,*] and having this Warrant for [*This*] in the latter words to understand [*This Cup,*] where lies the Blame, when by the former [*This Bread.*]

But I proceed, This Verb [*IS*] is Interpretable according to the subject Matter; but where it is used of a Sacrament, and joyns the sign, and the thing signified together; and where another sense contended for is destructive to our Senses, and against Reason and other Scripture, 'tis reasonable to understand it to Import the same with the Word **Sig-**  
**nifie**, and this is the present Case. There are many more Reasons, but what hath been here said may satisfy any unprejudiced Person.

Of

*Of the Real Presence acknowledged by Protestants in the Holy Sacrament, made appear by a plain and familiar Example, viz.*

**A** Father makes his last Will, and by it bequeatheth his Estate, and all the Profits of it to his Child. He delivers it into the hands of his Son, and bids him to take there his House and Lands, by this his last Will he delivers to him. The Son in this case receives nothing but a Roll of Parchment, with a Seal to it from his Father: But yet by vertue of this Parchment, he is Intitled to his Estate, performing the Condition of his Will, and to all the Benefits and Advantages

of it. And in that Deed, he truly and effectually received the very House and Lands that were conveyed to him.

Our Saviour Christ, in like manner, being now about to leave the World, gives this holy Sacrament as a final Bequest to us, in it he conveys to us a right to his Body and Blood, and to all the Spiritual Blessings and Graces that proceed from them. So that as we receive the holy Eucharist as we ought to do, we receive nothing but a little Bread and Wine into our hands; but by the blessing and promise of Christ, we by that Bread and Wine, as really and truly become partakers of Christ's Body and Blood; as the Son by the Will of his Father, was made Inheriter of his Estate. Nor is it more necessary for this, that Christ's Body should come down from Heaven, or the outward Elements which we receive, be substantially turned into it, than it is necessary in that other case, that the very Houses and Lands should  
be



be given into the hands of the Son, to make a real Delivery or Conveyance to them ; or the Will of the Father be truly and properly Changed into the very Nature and Substance of him.

### *Soul.*

**T**Hat which the *Soul* is in the Body, that are Christians in the World; for as the Soul is in, and not of the Body; so Christians are in, but no part of the World. *Justin Martyr.*

He that feasts his Body but starves his Soul, is like him that feasts his Slaves, but starves his Wife. *Ephrahim Cyrus.*

As the *Soul* is the Life of the Body, so the Life of the Soul is God: When the Soul departs, the Body dies; when God departs, the Soul dies. *Prosper.*

The reasonable Soul made in the likeness of God, may here find much Distraction, or no full Satisfaction; for it being capable of Good, can be satisfied

tisfied with nothing but God. *Austin.*

*The Soul of Man* ( says *St. Austin* )  
is a *Spiritual or Incorporeal Substance* ;  
*Sensible, Invisible, Reasonable, Im-*  
*mortal.*

## *Sinful Absurdities.*

**S**aint *Cyprian* observes Twelve Absurdities in the Life of Man.

1. A Wise Man without good Works.
2. An Old Man without Religion.
3. A Young Man without Obedience.
4. A Rich Man without Alms.
5. A Woman without Shamfacedness.
6. A Guide without Virtue.
7. A Poor Man that is Proud.
8. A King that is Unjust.
9. A Bishop that is Unjust.
10. A Bishop that is Negligent.
11. People

11. People without Discipline.

12. Subjects without Law.

## *Sin.*

**G**OD Condemns none before he *Sins*, nor Crowns any before he overcomes. *P. Lumbard.*

It is best not to *Sin*, and next that, amend upon the Punishment. *Justin Martyr.*

Our *Sins* being Sins against the Infinite Majesty of God, none but our Saviour, who also is an Infinite Majesty, both God and Man, can make Satisfaction for them. *Bishop of Hereford's Legacy.*

When Sinners have no sense of their Spiritual Condition, it is plain they are dead in Sin; the Tokens of Eternal Death are upon them. *Mead.*

In *Deut. 5. 25, 28, 29.* They promise to fear God, and keep his Commandments; but they wanted a new Heart,  
to

to perform what an unsanctified Heart had promised.

There is a strife against *Sin* in one and the same Faculty: The Will against the Will, Affection against Affection. And this is that the Apostle calls, *The lusting of the Flesh against the Spirit*: That is, the striving of one Unregenerate part against the Regenerate part; and this ever in the same Faculty: But striving against Sin may be in several Faculties; as between the Will and Conscience, as for fear of Hell; which Wicked Men may have, *Acts 7. 15*.

It is impossible for a Man to forsake Sin, except he forsakes all that he knows to be Sin: To hate Sin, as it is an offence to *God*, and wrong to his Majesty; to hate Sin as it is a breach of his Commandments: a wicked controuling of God's Will, which is the only Rule of Goodness; To hate Sin as being a disingenuous Transgression of that Law of Love, establish-  
ed

ed in the Blood and Death of Christ, and so in a degree a Crucifying of Christ afresh ; to hate Sin as being a grieving and quenching of the Spirit of God, as all Sin in its nature is. Thus to hate Sin is Grace ; and thus every true Christian hates Sin, and not for the Shame that attends it, nor as it is contrary to some other Sin, &c.

I do not cease to lament the more hainous Sins of my Life, and cannot forbear continually to implore the Pardon of them : I do not again return unto them, and resolve never so to do ; I watch and pray against all *Sin*, but especially against those *Sins* to which I especially am enclined ; my Conflicts are daily, and I am hard put to it, but I do not yield up my self to any *Sin*, nor lie down in it : Yea, I do not suffer *Sinful* Thoughts or Cogitations to lodg in me ; howbeit, I am much discomposed and damped in Spirit, deadned in Duty, distracted in  
my

my Studies, and molested and hindered every way by Sin that dwelleth in me: But I resolve that Sin shall never have rest in my Soul; and that I will never enjoy it. I cannot keep Sin out of my Heart, yet it doth not raign in my Mortal Body; nor do I yield my Members to the Service of it. *Mr. Corbet's Enquiry.*

It is a less Evil to do Sin, and not to love it, than to love Sin, and not to do it; for to do Sin may argue weakness of Grace, but to love Sin argues strength of Lust. What I hate, that I do, *Rom. 7. 14.*

A Man may forsake the Life of Sin, and yet retain the Love of Sin. True Mourning for Sin, is more for the Evil that is in Sin, than the Evil that comes by Sin; more because it dishonoureth *God* and Wounds *Christ*, and grieves the Spirit, and makes the Soul unlike *God*, than because it Damns the Soul, *Mat. 7. 11.*

O Lord, when I confess Sin unto thee, grant that I may feel the burthen and weight of it upon my Conscience, that it may not be a customary Confession. Where Confession is right, it will be distinct, especially of those which were our chief Sins. Confession should come like Water out of a Spring, which runs freely; not like Water out of a Still, which is forced by Fire.

## *Salvation by CHRIST'S Blood.*

**T**AKE it for granted, there is no Man under *Heaven*, whereby we can be saved, but *Jesus Christ*; all Grace for this Life, and for that which is to come, must come to you, through the Channel of *Christ's Blood*.

*Acts 16. 30, 31.*

*Sorrow.*



*Sorrow.*

**I** Could have born any *Sorrow* rather than this I am under ; this is a good sign, *G O D* hath let me Blood in the right Vein, he will have me part with all manner of Sin without exception.

It is doubtless our Sin to disable our selves by our *Sorrow*, for our general or particular Callings.

Let us be heartily *Sorrowful*, that we have so Carnally, so Hypocritically, so Covetously, so Vain-gloriously Professed the Gospel. Let the Plagues and Anger of *G O D*, most justly fallen upon us, be applyed to our Sins ; that, from the bottom of our Hearts, every one of us may say, It is I Lord that have Sinned against Thee : It is my Wickedness that causeth success, and encrease of Authority to my Enemies. *M. Bradford.*  
*Speech.*

## Speech.

**T**H E R E is no Man that talks,  
but I may gain by him ; and  
none that holds his Tongue, but I  
may lose by him.

As *Henry Wotton*, being bound for  
*Rome*, asked his Host in *Vienna*, a  
Man well versed in Men and Business,  
What Rules he would give him for  
his Port, Conduct and Carriage? He  
answered, There is one short Re-  
membrance, which will carry you Safe  
throughout the whole World, and  
that is nothing but this, *Keep your  
Thoughts close, and your Countenance  
loose.* He that knoweth to speak  
well, knoweth also where he must  
hold his Peace : Said that Old Gre-  
cian, *Think an Hour before thou spea-  
kest, and a Day before thou Promisest.*

O

Spirits

*Spirit.*

**S**Pirit in the un-erring Sense, is nothing but Reason illuminated by Revelation out of the Written Word; for when the Mind and Spirit humbly conform and submit to the Written Will of God, then are you said to have the Spirit of God, and to walk according to the Spirit, and not according to the Flesh. Mr. *Hales* of *Eaton College*.

There is an Having of the Spirit, which is a sure Work of Saintship; Where the Spirit is an effectual prevailing Principle of Grace and Sanctification, renewing and regenerating the Heart: Where the Spirit is as a potent Worker, helping the Souls Infirmities, *Rom. 8. 26*. Where the Spirit is said to abide for ever. *John 14. 16*.

The

The true Believer hath so much of the Spirit, such a work of it in him, that he cannot sin that Sin unto Death; *He that is born of God, sinneth not*; to wit, that Sin unto Death; for that is meant. 1 John, 7. 16, 1.

Mr. Smith, in a Sermon said to this purpose: *If God be our Father in Christ, he lays hold of us by his Spirit, and we lay hold of Him by Faith.* Now it is his Hold-fast of us that saves us; so that tho our Faith be as it were a sleep, yet the Fathers Hold-fast continues firm.

Many when they hear that Spiritual Comforts are the Gifts of the Holy Spirit, presently conceive themselves to be meerly Passive therein; and that they have nothing to do, but wait when God will bestow them: Notwithstanding, tho these Comforts are Spiritual, yet they are rationally raised up on the Understanding's Apprehension of the Excellency of God,

our Happiness, and our Interest in Him; and by the rolling of these blessed Objects, in our frequent Meditations, the Spirit doth advance, and not destroy our Reason; it doth ratifie, and then use it as its ordinary Instrument, for the Conveyance of such things to our Affections, and Exciting them accordingly, and not lay it aside, and affect us without it: Therefore our Joys are raised discursively, and the Spirit first revealeth the Cause of our Joy, and then helps us to rejoice upon those revealed Grounds; so that he rejoiceth groundedly, who knoweth why he rejoiceth ordinarily. *Mr. Baxter's Rest*, 3d. part. p. 159, 160.

### *Sufferings.*

**I** May be Poor, but still I may be  
**I** Just and Contented; I may be  
 Evilspoken of, but still I can do Well;  
 I may be Sick, but still I may be Pa-  
 tient,

tient ; I may be in Prison, but there I may Pray, and Sing Psalms, as *Paul* and *Silas* did ; That which cannot hinder our Duty, should not be so sadly lamented, *Baxt. Hearts Ease.* The World perhaps does not love us ; have we no reason to thank it, if it make us place our Contentment and Comfort in God, and a pure Conscience ? *Ibid.* 17.

It is our grand Fault, that we are affected presently, according as every thing appears in the Face, and we stay not till it turn the other side.

*I saw not my Children when they were in the Womb, yet there the Lord fed them without my knowledge ; I shall not see them when I go out of the Body, yet they shall not want a Father. Mr. Cooper.*

*Austin's usual Wish was, That Christ, when he came, might find him either Praying or Preaching.*

When the *Donatists* upbraided him unworthily with Impurity, and

Impiety of his former Life: Look, says he, *how much they blame my former faults; by so much more I commend and praise my Physician.*

*Belisarius* having been the Thunderbolt of War, & made the East, West, and South to tremble, the mighty Power of the Earth crawling in the Dust before him; he that drew the whole World in throngs after him, was forsaken, and walked through the Streets of *Constantinople*, with two or three Servants, as a man that had out-lived his Funerals, to serve as a Spectacle of pity; and having his Eyes put out by the Emperour *Justinians* Widdow, she being a *Nestorian*, went up and down the Streets of *Constantinople* begging, *Date quæso obelum Belisario.*

This sad Example, and others of the uncertainties of humane Affairs, and the necessity of yielding to Religious Thoughts, made *Carolus Magnus*, at the Crowning of his Son, utter



utter these serious words: My dear Son, It is to day that I die in the Empires of the World, and that Heaven makes me born again in your Person; If you will Rule happily, fear God, who is the Force of Empires, and Sovereign Father of all Dominions; Keep his Commandments, and cause them to be obeyed and observed with unviolable Fidelity: Serve Him first of all, for an Example of the World, and lead an holy Life before God and Man Irreprovable.

A young Gallant, that visited Saint Ambrose lying on his Death Bed, said to his Comrade then with him: O that I might live with thee, and Die with St. Ambrose.

Danger is better then Safety, a Storm more eligible than a perpetual Calm, if before our fears we were the Worlds, but after them became God's. Nazianzen.

## Sickness.

**J**Unius being Sick, one asked him, How he did? said, *That he had quieted himself in God, who would do for him that which was most for his Glory, and his own good.*

## Serving of God.

**W**Hen Mr. Calvin was Banished, he said; *Truly, if I had served Men, I should have had but an ill Reward; but it's well, I have served God, who doth always perform to his Servants that which he hath once promised.*

See the Difference betwixt Him, and Cardinal Wolsey; who said, *Had I been as diligent to serve my God, as I have been to please my King, he would not have forsaken me now in my Gray-hairs.*

One of the Kings of *Sweeden* thought, said, ' That he should not live long, ' because the people did over-value ' him for his many Victories : Who was slain a little after in Battle, but with a great Victory.

### *Superstition.*

**T**He School-men have framed a Number of intricate, and subtile Actions and Theorems, to serve the Practice of their Superstitious Church. *Lord Bacon.*

### *Suspition.*

**T**Here is nothing makes a Man more to suspect, than to know little ; and therefore men would remedy that, by procuring to know more, and not to keep their Suspicion in smother. *Bacon's Essays.*

*Secrecy.*

*Secrecy.*

**S**ir John Cooke broke an Affair to a Partiser, that kept him under all his days; and he that entertains a dangerous design, puts his Head into an Halter, and the Halter into his Hand, to whom he first imparts it.

The Habit of Secrecy is Policy and Virtue.

Speak no more than thou canst safely retreat from without danger, or fairly go through without opposition.

*Thoughts.*

**W**hen a sensual Thought breaks in, then excite and taste the Powers of the World to come, and labour to recover the Divine Frame.

Abhor

Abhor every Thought, Word, or Deed, which is contrary, and tends to the hurt of others.

Evil Thoughts are Natures Kisses. Thoughts being neither free from God's Knowledge, Judgment, Punishments, Laws, nor from Christ's Government, nor from the power of Conscience; surely Thoughts are not then free to think what we please. *Reynard.*

Thoughts are roving and restless, till they come to their Center or proper place; as a stone to the Earth, so are our Thoughts, till we pitch them upon God, and acquiesce in Him; and they will be unquiet, till they rest in God, *Psal. 119. 7.*

So before a Prayer against Evil Thoughts. *De Kempis 201.*

### *Temptations.*

**C***hrystome saith, The Devils assault us violently; resist the first, and the*  
*se-*

*cond will be weaker ; and That being resisted, he becomes a Coward.*

The Devil runs with open Mouth upon God's Children, to devour them; if they manfully resist him, he thinks to weaken their Faith, and they by his Assaults are made stronger; he fights against them, but they get Ground upon him; and so what he intends for their Destruction, (full fore against his Will) makes for their Advantage. *Cyril of Alexandria.*

### *Time.*

**S**Ays *Aquinas*, "Make much of  
"Time, especially in that matter  
"of Salvation: Oh! how much  
"would they that now lies Frying in  
"Hell rejoyce, if they might have the  
"least moment of Time, whereby  
"they might get God's favour.

### *Troubles*

*Troubles and Afflictions.*

**V**ictorinus was wont to say,  
 "There is a time to say nothing,  
 "there is a time to say something;  
 "but there is never a time to say all  
 "things.

*I have not Reigned to Day*, said the  
 Emperor, when he had done no good;  
*To day I have not lived*, said Judge  
*Fineux*; and that we should not com-  
 plain we have little time; but that  
 we spend much in doing evil, or in  
 doing nothing to purpose.

Secretary *Walsingham* would say,  
 My Lord, stay a while, and we shall  
 have done the sooner. Secretary *Cecil*  
 said, It shall never be said of me, that I  
 do defer till to morrow, what I can  
 do to day: And Sir *Richard Morris-  
 son* used to say, Give me this day,  
 and the next take your self.

The Martyr, Mr. *Bradford*, account-  
 ed that hour ill spent, wherein he  
 did



did not not some good either with his Pen, Study, or Exhortation of others.

*Trust.*

**A**T what time I am afraid, I will put my Trust in thee; let us be confident he will dispose of us there, where it is most necessary for us to be either in this World, or the other. *Mr. Patrick.*

I trust God with my chiefest outward Concernments, even that which I am most Solicitous in; and therein to be satisfied is of great Moment unto me; for that it hath as great an Influence on my Spirit, as any inward thing hath; and I believe God will provide for me herein, or otherwise supply the want of it: My earnest request therefore to God is, That my outward Condition may be so stated, by his wise and gracious Providence, as may be least exposed

to

to Temptations, and best disposed  
and furthered as to Duty. Mr.  
Corbet.

### Truth.

**D**ionysius Areopagitus, said, That  
he desired Two Things of God,  
1st. That he might know the Truth him-  
self. 2d. That he might Preach it as he  
ought to others.

Help me, O Lord, that I may exa-  
mine my Self in the Evening, how  
I have born the Troubles and Crosses of  
the Day? Did I not Mourn, Vex  
and Sink? Did I not Entertain hard  
Thoughts, nor utter hard Words against  
God?

One being designed an Agent,  
waited on the knowing Lord Went-  
worth, for some Directions for his  
Conduct and Carriage; who delivered  
himself thus, To secure your self,  
and serve your Country, you must  
at all Times, and upon all Occasions,  
speak

Speak Truth; and by this means Truth will secure your self, if you be questioned; and those you deal with ( who will still run counter ) to a loss in all your Disquisitions, and Undertakings.

*Theodosius Junior* said, That Emperors of all other Men were most Miserable, because commonly the Truth of Business was concealed from them.

### *Untowardliness.*

**S**IR *Edward Fox*, in his First years, none more untowardly; in his last, none more staid. The untoward Youth maketh the ablest Man; he that hath Mettle to be Extravagant, when he cannot govern himself, hath a Spirit to be eminent when he can.

*Usur-*

*Usurpation.*

**T**HE Earl of *Strafford* used this  
 Maxime, 'That there is no dan-  
 'ger small, but what is thought so :  
 'This was his great Principle, Usurp-  
 'ed Royalty was never laid down by  
 'Perswasion from Royal Clemency  
 'for with Tirants, *Omne, Jus Regni.*

*Vain-Glory.*

**I** Have an Inclination to seek Self  
 particularly in vain Applause, and  
 that in Religious Services; and here-  
 in I have been highly Guilty; but I  
 shame my Self for it before God, and  
 am willing to be satisfied with the  
 Praise that comes from Him alone. I  
 trust through his Grace, that I my  
 self in matter of Reputation seek to  
 do his Will. *Corbet's Enquiry.*

## Victory.

**T**Here is a compleat Victory, and an incompleat, over the World, *1 John 1.3. If we say, we have no Sin, we deceive our Selves, and the Truth is not in us;* The compleat Victory our Saviour only performed, *John 14. 30. The Prince of this World hath nothing in me;* which cannot be so with us, *until our Change come;* for until then we carry about with us Lusts, Passions and Corruptions; which without Vigilancy kept under, and daily impaired in their Power and Malignity, will hold Correspondency with the Prince thereof, and be ready to betray and deceive us, tho never to regain their Empire and Soveraignty; and the Reason is significantly given by the Apostle, *1 John 3. 9. For his Seed abideth in him, and he cannot Sin, because he is born of God:* Indeed he may, and shall have Sin, as

as he hath Flesh about him, 1 *John*  
 1. 3. *If we say, we have no Sin, we de-*  
*ceive our selves, and the Truth is not*  
*in us ;* for tho we have Sin still abi-  
 ding in us, and like the Byas of a  
 Bowl warping us to the World; yet  
 that Vital Seminal Principle of the  
 Grace of God in Christ, always keeps  
 its Ground, its Life, its Tendency  
 towards Heaven, and wears out, and  
 gradually subdues the contrary Ten-  
 dency of Sin and Corruption.  
*Hales 101.*

### *Vertues.*

**T**O set out Vertues, and by  
 Words to destroy the same,  
 are nothing worth: All the Vertues  
 are so linked together, that he that  
 hath one, hath all; and he that wants  
 one, wants all.

Vertues separated are annihilated.

*Chrysologus.*

## Heavenly Sayings.

**S***eneca*, a man of great Parts, Prudence and Experience, after a serious Study of almost all the Philosophy then in the World, was almost a Christian in his severe Reproofs of Vice, and Excellent Discourses of Vertue; (and *Jerom* reckoning him for his supposed Epistle to *St. Paul*, and *St. Paul's* to him;) being read by them that study (saith *Mr. Gattater*) Divinity, as they that study other Learning; came to that Excellent Temper by the Consideration of his reduced years (which is to be seen in his Excellent Preface to his *Natural Questions*;) ‘What a pitiful Thing is Man, were it not  
 ‘that his Soul soared above these  
 ‘Earthly Things? yea, and was somewhat dubious, as to the future Condition of the Soul: Yet he could tell his dear Friend *Lucilius*, ‘With what  
 ‘Pleasure



‘ Pleasure he could think of it ; and at last, he was settled in his Opinion of an everlasting State ; with thought, That the Soul had the mark of Divinity in it, That it was most pleased with Divine Speculations, and conversed with them, as matter that did not merely concern it ; and when it had once viewed the Dimensions of the Heavens, it was ashamed of the Cottage it dwelt in : Nay, were it not for these Contemplations, it had not been worth the while for the Soul to have been in the Body, (as he goes on.) Whence come such amazing Fears, such dreadful Apprehensions, such startling Thoughts of their Future Condition in Mind, that would fain ease themselves, believing that Death would put an end or period to Soul and Body ? When, on the other side, come such encouraging Hopes, such confident Expectations, comfortable Preposessions of their future State, in the

Souls of Men, when their Bodies are nearest the Grave? and whilst the Soul is kept in its Cage, it is continually fluttering up and down, and delights to look out now at this part, and then at the other, to take a view by Degrees of the whole Universe. To these Notions of the future State, it was, that *Cæsar* owed that Opinion of Death, That it was better to die once, than to lose his Life in continual Expectations of Death; being troubled with that Unhappiness of Men, mentioned in *Athenews*, That he had done his Work, as if it had been his Play; and his Play, as if it had been his Work.

*Daniel Hensive*, Historiographer at *Leyden*, Secretary and Bibliothecary of that Famous University, appointed Notary of the Synod at *Dort*, said at last; Ah, as to Humane Learning, I may use *Solomon's* Expression, *That which is crooked, cannot be made streight.*

Me-

Methinks, saith the same *Hensive*,  
 (and Mr. *Baxter* out of him :) I can bid  
 the World farewell, Immure my self  
 among my Books, and look forth no  
 more, (were it a Lawful Course) but  
 shut the Door upon me, as in the lapse  
 of Eternity ; and among those Di-  
 vine Sages, employ my self with Con-  
 tent, and pittie the Rich and Great  
 Ones, that know not this Happiness.  
 Surely, then, it is true Delight in-  
 deed, which in the true Lap of Eter-  
 nity is enjoyed.

*Francis Junius*, a *Gentile*, and Inge-  
 nious Person, who hath written his  
 own Life ; as he was reading *Tully*  
*de Legibus*, fell into a Perswasion, *Ni-*  
*hil curare Deum, nec sui, nec alieni* ;  
 till in a Tumult at *Lyons*, the Lord  
 wonderfully delivered him from emi-  
 nent Death ; so that he was compel-  
 led to acknowledg a Divine Provi-  
 dence therein ; his Father seeing the  
 dangerous ways his Son was led into,  
 sent for him home ; where he carefully

and holily instructed him, and caused him to read over the New-Testament, of which he himself writeth thus: When I read over the New-Testament, I first lighted on the First Chapter of St. *John*, *In the beginning was the Word*, &c. I read part of the Chapter, and was suddenly convinced, that the Divinity of the Argument, and the Majesty and Authority of the Writing, did exceedingly excel all the Eloquence of Humane Writings; My Body trembled, my Mind was astonished, and so affected all the Day, that I knew not where, or what I was: Be thou mindful of me, O my God, according to the Multitude of thy tender Mercies; call home thy lost Sheep, into thy Fold: And as *Justin Martyr* of Old, so he of late professed, that the Power of Godliness, in a plain simple Christian, wrought so upon him, that he could not but take up a strict and serious Life.

Mr.

Mr. Howard. afterwards the learned Earl of Northampton, being troubled with Atheistical suggestions, put them all off this way ; viz. *If I could give any account how my self, or any thing else, had a Being without God ; how came there so uniform, and constant a Consent of mankind , in all Ages, Tempers, and Educations (otherwise differing in their apprehensions) about the Being of God, the Immortality of the Soul and Religion, in which they could not likely come so many ; or being so many, could not be deceived, I could be an Atheist : And when he was urged, that Religion was a State-policy, only to keep men in awe ; he replied, That he would believe it, but that the greatest Politicians have sooner or later felt the Power of Religion, in the grievous lashes of their own Consciences, and dreadfulnes of their own apprehensions , about that State wherein they must live for ever.*

Sir

Sir John Mason, having been employed much in State-Affairs, said ; *I have learned this, after so many experiences, that Seriousness is the greatest Wisdom, Temperance the best Physitian, and a good Conscience the best Estate ; and if I were to live again, I would leave the Court for a Cloyster, my Privy Councillors Bustles, for a retired Life ; and the whole Life I lived in the Palace, for one Hour Enjoyment of God in the Chappel ; all things forsake me, besides my God, my Prayer, and my Duty.*

Sir Henry Wotton, after so many years Study, with proficiency and applause of the University ; his being a Favorite of Robert Earl of Essex ; his intimacy with the Duke of Tuscany, and James the 6th. of Scotand ; his Embassies into Holland, Germany, yet desired to retire with this Motto, *Tandem didicit animas sapientiores fieri quiescendo.* He was very Ambitious of the Provost-ship of Eaton, that there he might enjoy his be-

beloved Study, and Devotion ; saying, *That that day he put on his Gown, was the happiest day of his Life ; that being the utmost happiness a man could attain to* (he said) *to be at leasure, and to do good ; never reflecting on his former years, but, with Tears in his Eyes, he would say, How much Time have I to repent of, and how little to do it in ?*

*Charles the Fifth, Emperor of Germany, King of Spain, and Lord of the Netherlands ; after 23 Pitch-fields, 6 Triumphs, 4 Kingdoms won, and 8 Principalities added to his Dominions, and 14 Wars finished, he resigned his Empires and Kingdoms ; retiring to his Devotions in a Monastery, and had his own Funeral Celebrated before his Face, leaving this Testimony of the Christian Religion ; That the sincere Profession of it had in it Sweets and Joys, that Courts were strangers to.*



*Salmasius*, that excellent French Scholar, whom the Learned men of his Time never mention, without such Expressions as these ; *Vir nunquam satis laudatus* ; went out of this World, with these words in his Mouth : Oh ! I have lost a World of Time, that most precious thing in the World ; whereof, had I but one year more, it should be spent in David's Psalms, and Paul's Epistles. Oh ! Sirs, (said he to those about him) Mind the World less, and God more ; all the Learning in the World, without Piety, and the true Fear of God, is nothing worth ; The Fear of the Lord, that's wholesome, and to depart from Evil ; that's understanding.

Robert Rollock said at the time of his Death : Haste, Lord, and do not tarry ; I am a weary both of Nights and Days : Lord Jesus that I may come to Thee, break these Eye-strings, and give me others : I desire to be dissolved, and to be with Thee : Haste, Lord Jesus, and defer no longer : Go forth my weak Life,

Life, and let a better succeed. Oh my Lord Jesus Christ, thrust Thy Hand into my Body, and take my Soul to Thy Self. O Lord Jesus, set my Soul free, that she may enjoy her Husband.

The Earl of Strafford said; Oh trust not in man that shall Die, nor to the Son of Man, as shall be made as Grass; there is no Confidence in Princes; the only things that stands by a man, are the Blood of Christ, and the Testimony of a good Conscience.

An Excellent Person having writ exquisitely for the Christian Religion, hath this Discourse of the Nature of it; viz. Doth now the Conquest of Passions, forgetting of Injuries, doing Good, Self-denial, Patience under crosses, which are the expressions of Piety, abound to the support of a Luxurious, Malitious, and Impatient Spirit? Is there nothing more becoming Malitious, Proud, and Impatient Soul of Man, in exemplary Piety, and an Holy and well ordered conversation, than in the  
Light-

*Lightness and Vanity ; not to say, in  
 Rudeness, and Debauchery in them,  
 which the World accounts the greatest  
 Gallants ? Is there nothing more grace-  
 ful and pleasing in the Sweetness and  
 Ingenuity of a truly Christian-temper,  
 and disposition, than in the revengeful  
 Spirit of such, whose Honour lives, and  
 is fed by the Blood of their Enemies ?  
 Is it not more truly Honourable and  
 Glorious to serve that God, that Com-  
 mandeth and Ruleth the World ; than  
 to be a Slave to those Passions and  
 Lusts, that put men upon continual  
 hard Service, and torment them for it,  
 when they have done it ? Is there no-  
 thing else to Commend Religion to the  
 Minds of men, besides that Tranquility  
 and Calmness of Spirit, that Serene  
 and placable temper, which follows  
 a good Conscience, where soever it dwells ?  
 it were enough to make Men to welcome  
 that Guest, which brings such good En-  
 tertainment which it : wherefore the  
 Horrors, Anxiety, and Amazement of  
 Mind*

*Mind, which brings at one time or other, which prostitute their Consciences to a Violation of the Laws of God, and of the Rules of rectified Reason, may be enough to perswade any Rational Person, that Impiety is the greatest Folly, and Irreligious Madness.*

Sir Thomas Smith, after he had served Queen Elizabeth, as Secretary of State, and done many good Services, to the Kingdom; especially, in settling the Corn-Rate for the Universities; Discharged himself of all publick Affairs and Attendants a quarter of a year before he died: Desiring the Bishop of Winchester and Worcester, to draw him out of the Word of God the plainest and exactest way of making his Peace with God in this present World; adds, That it was great pitty, that Men know not to what end they were born into this World, until they were ready to go out of it.

My

My Lord Bacon hath said, at the latter end of his Life, *That a little smattering in Philosophy would lead a Man into Atheism; but a thorough Insight into it, would lead a Man back again unto a first Cause;* and that the first Principle of Right Reason, is Religion; in Reference to which, it was the wisest way to live strictly and severely; for if the Opinion of another would not be one, yet the sweetest thing in this World is Piety, Virtue and Honesty. If it be true, none are so miserable as the Loose, the Carnal, and Profane Persons, who live a Dishonorable and Base Life in this World, and are like to Fall into a most woful State in the next.

The E. of Arundel, lying on his Death-Bed, said, *My Flesh, and my Heart fail me;* and his Chaplain answered the next Words, ‘ That God  
 ‘ was the strength of his Heart, and  
 ‘ his portion for ever; he would never  
 ‘ fail

‘ fail him. He answering, tho all the  
 ‘ World hath failed, He will never  
 ‘ fail me.

Sir Tho. Coventry, Lord Keeper of the Great Seal, hearing some Gallants jesting with Religion, said, *That there was no greater Argument of a Foolish and Inconsiderate Person, than to droll at Religion: It is a sign, he hath no regard of himself, and that he is not touched with a Sence of his own Interest, who playeth with Life and Death, and makes nothing of his Soul. To examine severely, and debate seriously of Religion, is a thing worthy of a wise Man: Whosoever turns Religion into Railery, with two or three bold Jest, rendreth not only Religion, but himself Ridiculous in the Opinion of all Wise and Considerate Men, because he sports with his own Life: For a good Man saith, If Principles were doubtful, yet they concern us so nearly, that we ought to be serious in the Examination of them.*

*Carolopator* relateth, how the excellent Painter *Methoclius* Drawing the last day, the Heavens black, the Earth on Fire, the Sea in Blood, the Throne of God enviroind with Angels in the Clouds, wrought so upon *Bogaris* the barbarous Prince of *Bulgaria*, that in a short time he yielded himself to God, by an happy Conversion; for he dreaming of the whole proceedings of that day, amongst other things, saw the things he made so light of, by speaking thus: *I am the pleasure thou hast obeyed, I am the Ambition whose Slave thou wast: I am the Avarice, which was the aim of all thy Actions: Behold so many Sins, that are thy Children; Thou begottest them, thou lovest them so much; as to prefer them before thy Saviour.*

Mr. John Bruen said, At his Funeral, he would have no Black; for I love not, said he, any proud nor pompous Funeral; neither is there any cause of Mourning, but Rejoycing rather in  
my



*my particular. Immediately before his death, lifting up his Hands, he said ; The Lord is my Help, my Portion, and my Trust ; His Blessed Son Jesus is my Saviour and Redeemer, Amen. For so saith the Spirit to my Spirit : Then come Lord Jesus, and Kiss me with Kisses of thy Mouth, and embrace me with the Arms of thy Love : Into thy Hands I commit my Spirit ; Take me to thy own self. Come Lord Jesus, come quickly ; O come, O come, O come.*

Mr. Brown of Norwich, Phisitian, entertained one Attribute of God, to recreate his Devotion, and that is *Wisdom* ; In which, says he, I am Happy ; for the Contemplation of this only, I do not Repent me, that I was brought up to Study ; the advantage I have over the Vulgar, with the content and happiness I conceive therein, is an ample Recompence of all my endeavours, in what part of Knowledge whatsoever ; *Wisdom* is his most glorious Attribute, no man can attain unto it ; yet Solo-

mon pleased God, when he desired it ;  
 he is wise, because he knoweth all things,  
 and he knoweth all things, because he  
 made them all : Yet his greatest know-  
 ledge is, in comprehending, what he made  
 not, Himself ; and this also is the greatest  
 Knowledge in man ; for this I do ho-  
 nour my Profession, and Embrace the  
 very Council of the Devil himself. Had  
 he read such a Lecture in Paradiſe,  
 as he did at Delphos, we had better  
 known our selves ; neither had we need  
 to stand in fear of him : I know he is  
 Wise in all things ; he is Wise in all,  
 and Wonderful in what we conceive ;  
 but far more in what we comprehend  
 not ; for we behold him but a squint up-  
 on reflex or shadow : Our Understand-  
 ing is dimmer then Moses his Eye ; we  
 are Ignorant of his Back-parts, and his  
 lower-side of his Divinity ; there to pry  
 into his Councils, is not only Folly in  
 Man, but Presumption even in Angels ;  
 like us, they are his Servants, not his  
 Senators ; he holds Council but with that  
 myſti-

*mystical One, the Trinity; where tho there be three Persons, there is but one Mind, that decrees without contradicion; nor needs he any of his Actions to be begot with deliberation; his Wisdom knows naturally what's best; his Intellect stands fraught with the superlative and purest Ideas of Goodness; Consultation and Election, which are two Motions in us, make but one in Him; his Actions sprung from his Power at the first touch of his Will: There are Contemplations metaphysical; my humble Speculations have another Method, & are content to trace and discover those Expressions, he hath left in his Creatures, and the obvious effects of Nature: there is danger to confound these Mysteries; no Sanctum Sanctorum in Philosophy; the world, to be Inhabited by Beasts, but Study'd and Contemplated by Men. It is the debt of our Reason to Owe unto God the Homage we pay, for not being Beasts; without this, the World is still as though it had not been, or as it had been before the sixth day, when as yet there was not*

*a Creature, that could conceive or say,  
there was a World. The Wisdom of  
God receives small Honor from the Vul-  
gar Heads, that usually stare about with  
gross Rusticity, & admire his works. Those  
highly magnifie him, whose Judicious  
Enquiry into his Acts, and deliberate  
Research into his Creatures, return the  
duty of a Learned and Devout Admi-  
ration.*

Therefore search whilst thou wilt,  
and let thy Reason go,  
To ransom Reason even to the Abyss  
below ;

Rally the Scattered causes, and that  
line,  
Which Nature twists, be able to un-  
twine.

It is thy Makers Will; for unto none,  
But unto Reason, can he e're be  
known.

The Devil knows thee, but those  
Damned Metors,  
Build not thy Glory, but confound  
the Creatures. Teach-

Teach my endeavours, so thy Work  
to read,

That learning them, in Thee • I may  
proceed.

Give thou my Reason, that Instin-  
ctive flight,

Whose weary Wings, may on thy  
Hands still light.

Teach me to soar aloft, yet so,  
When near the Sun, to stop again  
below.

Thus shall my humble Feathers safe-  
ly hover,

And tho' ne'er Earth, more than the  
Heavens discover.

And then at last, when homeward I  
shall drive,

Rich with the Spoils of Nature to  
my Hive ;

There will I sit like that Industrious *Flie*,  
Buzzing thy praises, which shall ne-  
ver Dye.

Till Death abridge them of exceed-  
ing Glory,

Bid me go on in a more lasting Story.

*Will of God.*

**S**OME have satisfied themselves with this single Thought, that 'tis in vain to be troubled, since things must not be as we will, but as the Almighty Being pleases. Cold comfort! But God be thanked, we have much better to Comfort us. *viz.* That the World is not governed meerly by God's Will, but by his Wisdom; he disposeth of all things, according to his good Pleasure, but it pleaseth him to dispose of all things to the best: He ruleth the World, not only as an absolute Lord, but as a loving Father.

It is a poor center of a Man's Actions, Himself, it is Earth; for that only stands fast upon its own Center; where, all things that have Affinity with the Heavens, move upon the Center of another, which they benefit. *L. Bacon.*

Seem-

Seeming wise Men may make thise to get Opinion, but let no Man chose them for Employment ; for certainly, you had better take for Business, a Man somewhat absurd, than over formal. *Bacon* 148.

A Noble Lord, at the time of his Death, told his Son, That he would leave him a Legacy out of *David's Psalms*: *Lord, lead me into a plain Path*; for, said he, *I would have you a plain Honest Man*. To which I may add that excellent saying, of the same Noble Lord, *The Wisdom of those young Men is most Excellent, who by Providence and Discourse of Reason, do so Order their Affairs, that they stay not till Necessity and Experience force them to that Order, which fore-sight would much sooner have taken.*

*Wrongs.*



*Wrongs:*

**W**Rongs many times make way for better Fortune : If Men slight us, and despise us, and speak evil and unjustly against us, and take away our good Name; yea, if they take away our Estates, &c. if we be not angry, nor fill'd with Despight, nor retaliate their wrongs, then it is not we, but they that ought to be troubled.

*The Word.*

**H**E that Delights in the Word, because it is Spiritual, he is a Christian indeed; the more Spiritual the Ordinances, the more Spiritual they are, the more doth a gracious Soul delight in them; when the word comes close to the Conscience, rips up the Heart, and discovers Sin, and yet delights in it; notwithstanding this

this is a sign of Grace : Also, when Delight arises from that Communion, that is to be had with God there, this is from a Principle of Grace, in the Soul. *Mead 73.*

The Word was made Flesh, to teach Patience, and to perswade to Vertue. *Vide Scripture.*

Mr. *Knox* was tempted by Satan, to think, that he merited for his great Service, until God brought into his mind that of St. Paul, *What hast thou, that thou hast not received? Not I, but the Grace of God that is in me.* Unless, says Luther, My Adversaries can convince me by sound Arguments, taken out of the Word of God, I cannot satisfy my Conscience ; for I can plainly prove, that both Pope and Council have often erred grievously ; and therefore it would be an ungodly thing in me, to assent unto them, and to depart from the Holy Word of God, which is plain and cannot err.

*Cromwel*, from *K. Henry* the Eighth,  
 advises the Convocation, ‘That they  
 ‘conclude all Differences by the  
 ‘Word of God; neither will his Ma-  
 ‘jesty suffer the Scriptures to be wre-  
 ‘sted by false Glosses, Papistical Laws,  
 ‘or by any Authority of Doctors or  
 ‘Councels; much less, will he suffer  
 ‘any Articles not contained in Scrip-  
 ‘ture, but only founded on a Conti-  
 ‘nuance of Time and Custom, or by  
 ‘unwritten Verities, as you were  
 ‘wont to do: But the only way  
 ‘to Unity, is to determine Acts and  
 ‘Things, by the Rule of Gods Word,  
 ‘as himself requireth.

‘In thy Zeal against others, be  
 ‘mindful of thy own exceeding Sin-  
 ‘fulness; call to mind thy great Of-  
 ‘fences, which when they are unfeig-  
 ‘nedly repented of, give thee to un-  
 ‘derstand what Cause thou hast to be  
 ‘Meek, Humble and Patient towards  
 ‘all Men; for Right Zeal is a Cœle-  
 ‘stial Fire, the true temper and heat  
 ‘of

' of all the Affections to God and  
 ' Christ, *Qui non Zelat, non Amat* ;  
 ' It is a Zeal kindled in the Soul, by  
 ' the Spirit of God, who first knows  
 ' it, and then sets it on work : It is  
 ' a Zeal, that hath the Word of God  
 ' for its Guide, directing it in its wor-  
 ' kings, both in regard of its Object,  
 ' and End, in Manner and Measure :  
 ' It is a Zeal that checks Sin, and fur-  
 ' thers an Heavenly Life : It is a Zeal,  
 ' that makes God, and the Glory of  
 ' God its chief end, and swallows up  
 ' all by-ends : *The Zeal of thine House*  
 ' *hath eaten me up.*

The Emperor *Valence* sent a Mes-  
 sage to *St. Basil*, promising him great  
 Preferment, if he would turn *Nessorian*  
 but he replied, *i.e.* ' These Speeches  
 ' are fit to catch little Children, that  
 ' look after such things ; but we that  
 ' are nourisht by the Holy Scriptures,  
 ' are readier to die a thousand Deaths,  
 ' rather than to suffer one Syllable or  
 ' Tittle of the Scriptures to be al-  
 ' tered.

*Theodosius*

*Theodosius* was wont to say, ' That  
 ' he accounted it a greater Honour,  
 ' that he was a Member of the Church,  
 ' than that he was the Head of the  
 ' Empire.

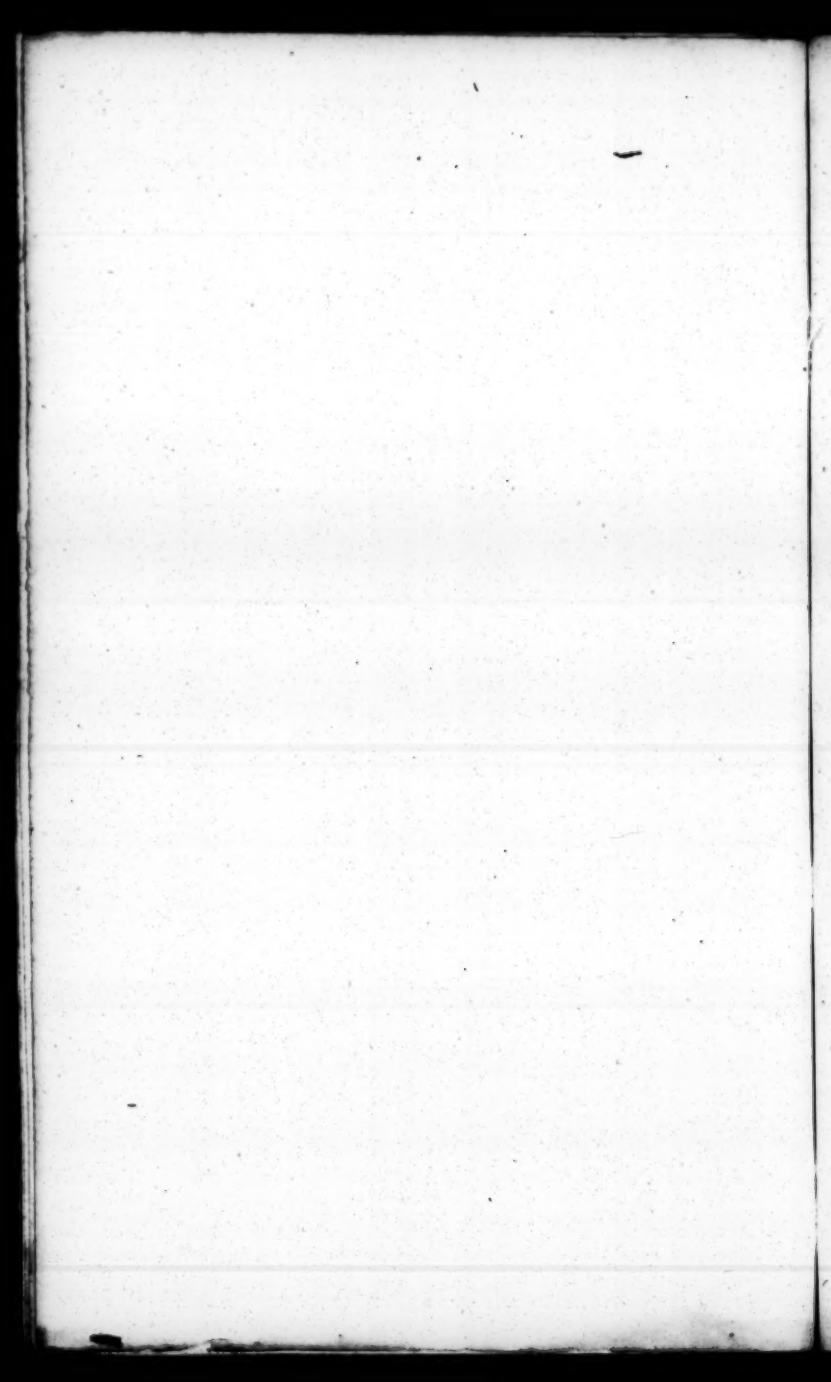
It is reported, That a Minister ha-  
 ving reprov'd a Gentleman's Ten-  
 nant, for many Disorders, yet would  
 not forgo them; for which, he com-  
 plain'd of him to his Landlord, who  
 advis'd him to admonish him once  
 more; and that if he did not then a-  
 mend, *That he should then sanctify his  
 Hand, and give him a Box on the Ear.*

*Full quickly waxeth cold Religious Fame.  
 Unless by Zeal, we do uphold the same.*

F I N I S.

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